

# MARQUESAN LEGENDS

BY

E. S. CRAIGHILL HANDY

BERNICE P. BISHOP MUSEUM

BULLETIN 69

BAYARD DOMINICK EXPEDITION

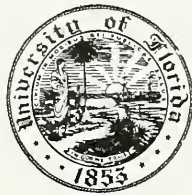
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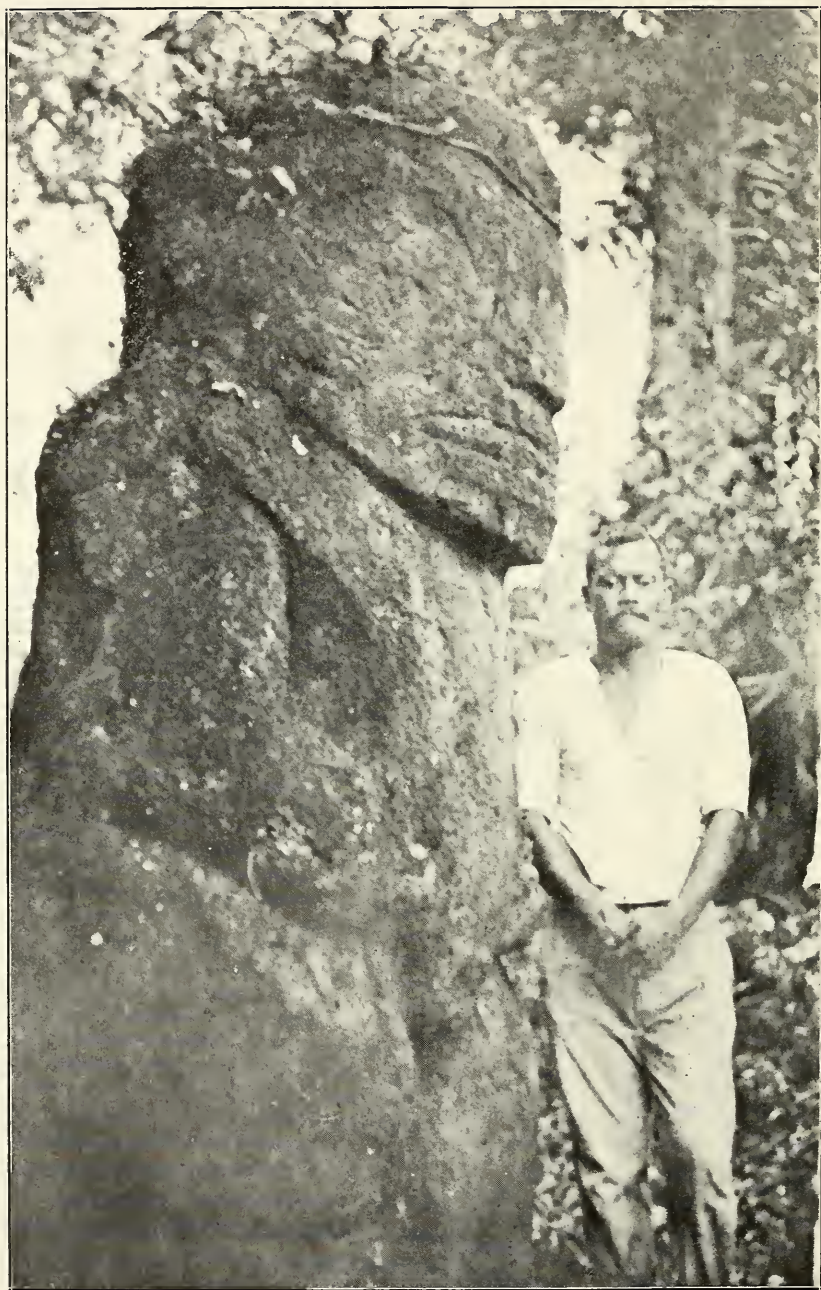
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## ILLUSTRATIONS

Frontispiece—Isaac Puhetete



ISAAC PUHETETE, CALLED HAAPUANI OF ATUONA, HIVA OA, STANDING  
BESIDE THE GREAT STONE FIGURE OF TAKAII, AT PUAMAU.

# Marquesan Legends

By E. S. Craighill Handy

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## INTRODUCTION

The legends included in this collection were, with a few minor exceptions, collected in the Marquesas Islands in 1920 and 1921, in the course of the investigations of the Bayard Dominick Expedition of Bernice P. Bishop Museum.

The collecting of the bulk of the contents of this compilation gave many hours of interest and pleasure as I recorded the legends given in text sitting on the verandah of the house that was our base of operations at Atuona, while my learned friend and co-worker, Isaac Puhetete, called Haapuani, recited legends of the ancients with the peculiar vigor and enthusiasm typical of older Marquesans whenever they roll under their tongues the sacred lore of their ancestors which will soon be wholly forgotten. Even now, no living Marquesan has more than a fragmentary knowledge of their lore. When asked how it came about that Haapuani was so much better versed in Marquesan lore than any other whom I had met in the islands, his friends described to me how, when he was a boy, he used to be seen sitting in the midst of a group of older men gathered to talk of the exploits of heroes such as Kae and Tana-oa, taking in with eager ears and quick mind words which, treasured in his memory, were one day to enable him, with the aid of an interested friend from the big island named America, to preserve from oblivion at least a part of the wealth of lore with which the minds of all educated Marquesans were stored in the old times. Haapuani himself told me that he had acquired some of his knowledge when he was a school boy at Puamau, Hivaoa; but that later much had come to him from his wife's father who was a very learned man.

I was very fortunate in coming early into association with this native scholar—probably the most learned man in all the islands at the time—in the valley now called Atuona, on Hivaoa, where he was born and where his ancestors and those of his wife have lived from time immemorial. The ancient name of this region was Vevau; and Vevau<sup>1</sup> was recognized, by Marquesans throughout the islands, as the great center of lore in the *fenua enata*. Hence I was doubly fortunate in being led by circumstance to the man and the place best suited to give me the authentic lore I sought.

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<sup>1</sup> See Handy, E. S. C., The Native Culture in the Marquesas: Bernice P. Bishop Mus., Bull. 9, 1923.

From Haapuani I received the tales entitled "Mahuike," "Tahia-noho-uu," "Huuti and Te-moo-nieve," "Tuapuu and her children," "Te-poea-hei-o-Tona," "Tona-hei-eeee," "Kae," "Pota-a-te-mau," "Ipokino," "Kena," "Fatu-a-nono," and "Tana-oa."

To various other natives I am indebted for recital of stories as follows: to Titi-ohu of Omoa, Fatuhiva, for "Pui" and "Tupa"; to Teretia of Puamau, Hivaoa, for "Pohu" and "Tiki the Trickster"; to Naani at Taiohae, Nukuhiva, for "Haha-poa" and "Pepe'iu"; to Vaa-taha-ani of Taaoa, Hivaoa, for "Tiu"; to Hati at Vaipae, Uahuka, and Honeno at Puamau, Hivaoa, for "Putio"; to Honeno for "Tiki-tu-ao" and the "Voyage of the Kaa-hua"; to Piiohai at Puamau, Hivaoa, for "Aka's Voyage"; to Tehono, at Haka he Tau, Uapou, for "Vaka-uhi"; to Penapena at Haka Hau, Uapou, for "Pou-maka"; to Madame Fisher at Taiohae for "Te-po-inoino"; to Hitu, at Hakahetau, Uapou, for "Koi-koi."

The interesting story of "Ono" is from a manuscript which Monseigneur David Lacadre graciously loaned me; and the valuable fragments which preserve for us hints of the exploits of the Maui brethren, and the fragment about Tu, were derived from manuscripts in possession of the Catholic Mission which I was permitted to copy.

The story of "Pua-ina-noa" was recorded by Mrs. Handy; "Aka's Voyage" by Mr. Ralph Linton; and "Tiki" and "Tohe-tika" were given me by Mr. Robert Aitken who copied them from a manuscript put into his hands in Tubuai. (See footnote p. 107.)

Here I also take especial pleasure in expressing my appreciation of the help rendered by Monsieur Guillitou of Atuona, who served me as interpreter during the first months of my studies, until, in fact, I was more or less capable of finding my own way with native texts and informants, practically none of whom spoke any French or English. It was Monsieur Gillitou who brought Haapuani to me. Others who aided me elsewhere in times of linguistic emergency were Mr. Henry Lee, at Puamau; Madame Fisher and Mrs. Sterling at Taiohae; and the Rev. Samuel Kekela, at Hakahetau.

In transcribing Marquesan texts—with the exception of "Mahuike"—I have, in the interests of simplicity of printing and reading, omitted glottal stops (which in Marquesan would indicate the omission of *r*, *k*, *v*, or some other letter) because, so far as the general vocabulary is concerned, these are indicated in Dordillon's<sup>2</sup> dictionary in a manner that will make the composi-

<sup>2</sup> Dordillon, Mgr. I. R., *Grammaire et Dictionnaire des Iles Marquises*, Paris, 1904. Unfortunately the value of the section on grammar in this book is almost nullified through the author's attempt to cast Marquesan forms in Latin molds. But the vocabulary is thorough, accurate and, though many words met with in study are not to be found, it is relatively complete. In making it Monseigneur Dordillon rendered an inestimable service to Polynesian scholars of the future by leaving a dictionary in my opinion superior for scientific purposes to any of the other early dictionaries of the Polynesian languages with which I am acquainted. In my work it has been invaluable from the first day I set foot on Marquesan soil—in fact, I am not certain but that it to a large degree made possible for me the particular kind of intensive study that was pursued. It is most unfortunate that the vocabulary does not include proper names.

tion of words and their relationship to those of other Polynesian tongues quite clear to students. In the dictionary the glottal stop is indicated by an accent printed over the vowel following. (See Dordillon, pp. 5-6).

The native pronunciation of proper names has been followed as the basis of orthography throughout, in translations as well as in texts. The more important localities and tribes may be identified by reference to the maps published in Bulletin 9.<sup>1</sup>

In rendering the Marquesan into English I have sought to give literal translation and to preserve the native idiom as well as possible, without making the English grotesque, rather than to give a smooth English version. The tales are essentially Marquesan in character—rugged and rough. If there are any that deserve rendering into polished English, such transformed versions should appear elsewhere than in a volume that seeks to preserve the lore in its unvarnished integrity.

Like most people living in a state of nature, the Marquesans have no more sense of impropriety in describing incidents relating to sex life and the like than they have in talking about eating and drinking or any other physical habits common to all mankind. In some stories, grotesque incidents of this nature appear as embroidery of the main theme. In others they constitute main themes. Throughout the legends the sex motif is more dominant than any other. I trust no reader will be led by this to judge the ancient Marquesans to have been immoral or degraded. They are not to be judged by our standards. The Marquesans of old were doubtless as strict in their obedience to tapus and proprieties affecting sex relationships as they were to other tapus: and the respect for tapus prevailing among Polynesians in the days of their folk autonomy certainly exceeded that of Europeans and Americans of the present day for either law or morality. In my judgment the sex interest shown in their folk lore demonstrates the Marquesans to have been essentially healthy in mind—there is none of the morbid dwelling on erotic detail characteristic of the folk lore of certain other races more effectely civilized.

Only an understanding of the Marquesan nature in its setting can give a true basis for judgment. They were probably the most robust and exuberant of all the Polynesians, and lived in complete isolation in tropical islands of unsurpassed beauty. There was no venereal disease among them. Their philosophy of sex was that of sons and daughters of nature whose environment permitted a remarkable amount of freedom in the indulgence of an appetite which one cause or another—environment, congestion of population, religious teaching—has forced most peoples in the world to repress to a greater degree. The whole story of the Marquesans' philosophy of sex lies in the word which they most commonly employ when speaking of intercourse, namely *keu*, which means sport, or play.

In judging of the people on the basis of these legends, both with regard to morality and also barbarism, I beg of readers to remember two things: that folk lore depends for its interest upon exaggeration; and that very little absolutely uncensored and unvarnished lore has up to this time been published from any Polynesian islands.

Incidents and episodes in the legends that are too frank for literal translation and publication in English have not been translated; but, in the interests of science—for some contain items of ethnological interest—they are presented in Marquesan which any serious student can translate with the aid of a dictionary.

## THE MARQUESAN LANGUAGE

The language spoken by the Marquesas Islanders is one of the group of related tongues spoken throughout the Polynesian islands, generally called Polynesian. Within the small area of their isolated home, these islanders differentiated their speech into several dialects having distinctive phonetic and tonal traits and variations in vocabulary; but, in comparison with the divergence of Marquesan from other Polynesian languages, these local variations are of minor importance. Marquesan differs from other Polynesian languages so much that the latter are only vaguely comprehensible to an intelligent Marquesan. But, as it is in each of the other main groups of islands in Polynesia, the Marquesan's language, like his culture, was unified throughout the group, so that the speech of a man of any island in the group was plainly understood by one from any other. It is obvious to the student travelling in the islands that local differences are but divergencies from a common original. There is little reason to believe that local variations have resulted from influences or accretions coming from outside the islands.

The notes which follow are based on a careful, though not very extensive, study of the phonetics of the dialect of the Marquesas. The grammar and syntax of the language is sufficiently well outlined in the dictionary of Dordillon. For this reason little attention was paid to these subjects other than that required for personal use of the language. No sooner had I reached the islands, however, than I realized that the orthography adopted by Dordillon was totally inadequate for indicating the phonetics of the dialect. In conjunction with the other investigations a short but careful study of the phonetics and vocalization was therefore made in the following way: A list of words covering all the possible combinations of consonants and vowels in the local dialect was made, and various informants in different sections of the group were tested out with these words. The summary of the results of this study as given in the following pages has been published in this collection in the hope that it may contain information directly contributory to the study of the cultural and linguistic affiliations of the islanders.

## PHONETICS

The ten consonants (*f, g, h, k, m, n, p, r, t, and v*) and the five vowels (*a, e, i, o, u*) used by Dordillon are by no means sufficient to cover the phonetics of the dialect of the Marquesas. Dordillon speaks of some variations in the vowel sounds, but there are more and greater variations than he indicates.

The following list shows the consonant and vowel variation in the northern and southern sections—called by Dordillon northwestern and southeastern sections of the group (compare Dordillon, pp. 86-89).

| Northern | becomes       | Southern             |
|----------|---------------|----------------------|
| <i>a</i> | sometimes     | <i>e</i>             |
| <i>i</i> | in one word   | <i>e</i>             |
| <i>u</i> | in some words | <i>o</i>             |
| <i>h</i> |               | <i>f</i>             |
| <i>k</i> |               | <i>n</i>             |
| <i>k</i> |               | ,                    |
| <i>m</i> | in some words | <i>n</i>             |
| <i>m</i> | in some words | <i>p</i>             |
| <i>n</i> | in some words | <i>t</i>             |
| <i>p</i> | in some words | <i>t</i>             |
| <i>t</i> | in some words | <i>n</i>             |
| <i>v</i> | in some words | ,                    |
| ,        | in some words | <i>t</i> or <i>k</i> |

In the consonant changes the most common are the replacement of *h*, *n*, *t*, *k* of the northern dialect respectively by *f*, *n*, *t* and the catch or glottal stop (') in the southern islands.

Of the consonant sounds the *f* of the southern section and its variant *h* of the northern offer no difficulty. Another sound—common to both sections—for which Dordillon uses *h*, needs more analysis. (See p. ....) The letters *f*, *h*, *k*, *m*, *p*, *t*, and *v* are simply pronounced as in English. The *r* has been for the most part dropped, an *n* being sometimes substituted. Such *r*'s as are retained are pronounced simply as in English by some natives, but by others they are given a roll on the end of the tongue, sometimes slight, sometimes greatly exaggerated. The roll is especially marked when there are several *r*'s in a word. For example in the word, *pěřěre* (stretched), the *r*'s are always rolled; the word *pārara* (shattered) sounds like *pārrrrra*.

A most interesting variation of consonant sound is that in which *n*, *ng*, and *k* replace each other in different sections of the island group. For example, the words *iuna* (upon), *mako* (shark), and *puaina* (ear) are pronounced as here spelled, in Hivaoa, Tahuata, and Fatuhiva. On the eastern half of Nukuhiva, including the valleys along the coast from Taipi Vai to Hatiheu—the valleys comprising the eastern of the two divisions of the island that were continually opposed in war—these words are pronounced *iunga*, *mango*, *puaingā*, and the same consonant sound of *ng* appears in all words of this class. (The *ng* is hard, at the base of the nose, and should perhaps be spelt *ngk*). These three words, on the western half of Nukuhiva and on Uapou, are pronounced *iuka*, *mako*, and *puaika*. The *ngk* used in a region which is geographically midway between the eastern and western extremes of the island group forms a link between the *n* and the *k*. Uahuka seems to belong to the *n* group, though it is difficult to be certain as there has been much immigration into this island from Nukuhiva, Uapou, and Hivaoa.

In a study of the words in which *h* is common throughout the whole

group, complications arise. In combination with different vowels there is a variation from a simple *h* sound to a distinct German *ch*, through *sch* to *s*, with a *w* sound often included. In the following examples, capitals indicate that the sounds represented by these letters are subdued, though distinct. The variant *h* sounds are never given quite the full force that they have in English or in German.

## Dordillon spelling

*iha* (ejaculation)  
*ihea* (where?)  
*ihi* (a kind of nut)  
*iho* (descend)  
*ihu* (nose)  
*nohea* (whence?)  
*puha* (thigh)  
*puho* (shrine)  
*o ai ho'i* (who knows?)  
 ? (expression of disgust)  
 ? (expression of exasperation)  
*nuhe* (dog)  
*ohia* (when)  
*tiohi* (to see)  
*tihe* (arrive)

## Phonetic spelling

ICHYá'  
 iCHyě'ya, iSCHě'ya  
 íhí, íCHí, íSCHí  
 íCHYó', íhyó  
 íCHYú, íhyú  
 nohě'ya, noCHě'ya, nochě'ya  
 púCHa, púha  
 pucho  
 o waI sHō'i, o waI sō'i  
 TSCHIAĖ  
 asche  
 nū'chwě, nū'CHWě  
 oCHwhř'ya  
 tióCHWi  
 tíhye

It is obvious that the sound content of Marquesan is richer than is indicated by the redaction of the language by its earliest students, who, being missionaries, were interested rather in simplifying writing than in accurate phonetic records.

Other examples of these *s*, *ch*, *w*, and *y* sounds that seem to grow out of the *h* could be given, but this will suffice. The examples given above show that there is an *hy* sound between *i* and *o*, and *i* and *u*; an *s* or *sh* sound between *o* and *i*; an *sch* sound between *i* and *e*, and *i* and *i*; a *ch* sound between *i* and *i*, *o* and *e*, *u* and *a*; a *chw* sound between *u* and *e*; a *chy* sound between *i* and *a*, *i* and *e*, *i* and *o*. In many other combinations with vowels *h* has a simple *h* sound: *tahá*, *tahě'*, *áhi*, *aho*, *ahu*, *chá'á*, *chě''ě*, *ěhi*, *chū'eva*, *poha*, *nōhō*, *pohú'ě*, *púhiv*, *púhuhu*.

The sounds of consonants and of vowels used singly are shown in Table 1. In this table capitals are used for sounds which are distinct, though not full in force; the accent (') is used to mark the syllable bearing the main stress in words of more than one syllable; prolonged sounding of a letter is indicated by a macron (as *ā*); the apostrophe (') indicates a glottal catch between vowels, marking the place of a consonant that has been dropped, or, at the end of a word, a vowel sound cut short with a catch of the breath. Dordillon's accents are very confusing as they sometimes indicate a stress and sometimes a catch between the vowel marked with an accent and the preceding vowel.

TABLE 1.—SOUNDS OF CONSONANTS AND VOWELS

| Dordill-<br>on ortho-<br>graphy | Ortho-<br>graphy<br>adopted<br>here | Sounds represented                                                                                                                                                        | Examples                     | Dordill-<br>on spelling |
|---------------------------------|-------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------|-------------------------|
| <i>f</i>                        | <i>f</i>                            | as <i>f</i> in English <i>for</i>                                                                                                                                         | <i>fanáU</i> (to give birth) | <i>fanau</i>            |
| <i>h</i>                        | <i>h</i>                            | <i>h</i> ; <i>hy</i> ; <i>ch</i> as in German <i>ach</i> ; <i>CH</i> ; <i>CHy</i> ; <i>CHY</i> ; <i>sch</i> ; <i>SCH</i> ; <i>sH</i> ; <i>s</i> ; <i>chw</i> ; <i>CHW</i> | (See discussion above)       |                         |
| <i>k</i>                        | <i>k</i>                            | as <i>k</i> in English <i>keep</i>                                                                                                                                        | <i>kětě</i> (basket)         | <i>kete</i>             |
| <i>m</i>                        | <i>m</i>                            | as <i>m</i> in English <i>man</i>                                                                                                                                         | <i>mél</i> (breadfruit)      | <i>mei</i>              |
| <i>n</i>                        | <i>n</i>                            | as <i>n</i> in English <i>nest</i>                                                                                                                                        | <i>no</i> (of)               | <i>no</i>               |
| <i>p</i>                        | <i>p</i>                            | as <i>p</i> in English <i>path</i>                                                                                                                                        | <i>po</i> (night)            | <i>po</i>               |
| <i>r</i>                        | <i>r</i>                            | as <i>r</i> in English <i>rat</i><br>or with a slight to<br>exaggerated roll, <i>rrrr</i>                                                                                 | <i>rě'rě</i> (to flee)       | <i>rere</i>             |
| <i>t</i>                        | <i>t</i>                            | as <i>t</i> in English <i>tan</i>                                                                                                                                         | <i>te</i> (the)              | <i>te</i>               |
| <i>v</i>                        | <i>v</i>                            | as <i>v</i> in English <i>vat</i>                                                                                                                                         | <i>váhi</i> (place)          | <i>vahi</i>             |
| <i>ng</i>                       | <i>ngk</i>                          | as <i>ngk</i> sound at the<br>base of the nose                                                                                                                            | <i>mángko</i> (shark)        | <i>mako</i>             |
| <i>a</i>                        | <i>a</i>                            | as <i>a</i> in English <i>father</i>                                                                                                                                      | <i>mána</i> (branch)         | <i>mana</i>             |
|                                 | <i>a</i>                            | like the above, but<br>sustained                                                                                                                                          | <i>mā'na</i> (power)         | <i>mana</i>             |
| <i>e</i>                        | <i>e</i>                            | as <i>ay</i> in English <i>play</i>                                                                                                                                       | <i>te</i> (the)              | <i>te</i>               |
|                                 | <i>ě</i>                            | as <i>e</i> in English <i>yet</i>                                                                                                                                         | <i>věhíyě</i> (firewood)     | <i>vehie</i>            |
| <i>i</i>                        | <i>i</i>                            | as <i>i</i> in English <i>pique</i>                                                                                                                                       | <i>pí</i> (full)             | <i>pí</i>               |
| <i>o</i>                        | <i>o</i>                            | as <i>ow</i> in English <i>flow</i>                                                                                                                                       | <i>po</i> (night)            | <i>po</i>               |
|                                 | <i>ō</i>                            | as <i>au</i> in English <i>taut</i>                                                                                                                                       | <i>nōhō</i> (to sit)         | <i>noho</i>             |
| <i>u</i>                        | <i>u</i>                            | as <i>oo</i> in English <i>too</i>                                                                                                                                        | <i>tu</i> (erect)            | <i>tu</i>               |

Table 1 is sufficient to indicate the vowel sounds in this dialect of the Polynesian language; further discussion seems unnecessary. Sound modifications resulting in juxtaposition of vowels, need, however, some exposition. These are illustrated in Table 2. Vowels separated by a glottal stop (') are not to be regarded as in juxtaposition since the stop, replacing a consonant, makes the vowels as distinct as though the consonant were retained.

TABLE 2. SOUNDS OF VOWELS IN JUXTAPOSITION

| Vowels in juxtaposition. | When the stress falls on: | The combined sound is | As in the word:                               | Dordillon orthography |
|--------------------------|---------------------------|-----------------------|-----------------------------------------------|-----------------------|
| <i>a e</i>               | <i>a</i>                  | <i>áE</i>             | <i>váEváE</i> (leg)                           | <i>vaevae</i>         |
| <i>a e</i>               | <i>e</i>                  | <i>ae</i>             | <i>paémo</i> (to interrupt)                   | <i>paemo</i>          |
| <i>a i</i>               | <i>a</i>                  | <i>áI</i>             | <i>kálkál</i> (food)                          | <i>kaikai</i>         |
| <i>a i</i>               | <i>i</i>                  | <i>ai'</i>            | <i>fáinu</i> (potion)                         | <i>fainu</i>          |
| <i>a o</i>               | <i>a</i>                  | <i>áO</i>             | <i>káOkáO</i> (side)                          | <i>kaokao</i>         |
| <i>a o</i>               | <i>o</i>                  | <i>ao</i>             | <i>taóte</i> (doctor)                         | <i>taote</i>          |
| <i>a u</i>               | <i>a</i>                  | <i>áU</i>             | <i>káUkáU</i> (to bathe)                      | <i>kaukau</i>         |
| <i>a u</i>               | <i>u</i>                  | <i>áu</i>             | <i>maúna</i> (on top of)                      | <i>mauna</i>          |
| <i>e a</i>               | <i>e</i>                  | <i>éya</i>            | <i>mahéya</i> (which way?)                    | <i>mahea</i>          |
| <i>e a</i>               | <i>a</i>                  | <i>eYá</i>            | <i>eYáha</i> (what?)                          | <i>e aha</i>          |
| <i>e i</i>               | <i>e</i>                  | <i>éI</i>             | <i>héI</i> (necklace)                         | <i>hei</i>            |
| <i>e i</i>               | <i>i</i>                  | <i>eí</i>             | <i>teína</i> (younger brother)                | <i>teina</i>          |
| <i>e o</i>               | <i>e</i>                  | <i>éyo</i>            | <i>néyo</i> (mad)                             | <i>neo</i>            |
| <i>e o</i>               | <i>o</i>                  | <i>eYó</i>            | <i>neYóhe</i> (spine)                         | <i>neohe</i>          |
| <i>e u</i>               | <i>e</i>                  | <i>éyu</i>            | <i>kéyu</i> (play)                            | <i>keu</i>            |
| <i>e u</i>               | <i>u</i>                  | <i>eYú</i>            | <i>neYúwě</i> (move)                          | <i>neue</i>           |
| <i>i a</i>               | <i>i</i>                  | <i>íya</i>            | <i>i'yāya</i> (to him)                        | <i>iaia</i>           |
| <i>i a</i>               | <i>a</i>                  | <i>iYá</i>            | <i>hiYápo</i> (banyan)                        | <i>hiapo</i>          |
| <i>i e</i>               | <i>i</i>                  | <i>íye</i>            | <i>věhiyě</i> (firewood)                      | <i>vehie</i>          |
| <i>i e</i>               | <i>e</i>                  | <i>iYé</i>            | <i>piYéI</i> (dried)                          | <i>piei</i>           |
| <i>i o</i>               | <i>i</i>                  | <i>íyo</i>            | <i>íyo</i> (to the house of)                  | <i>io</i>             |
| <i>i o</i>               | <i>o</i>                  | <i>iYó</i>            | <i>iYóto</i> (inside)                         | <i>i óto</i>          |
| <i>i u</i>               | <i>i</i>                  | <i>íyu</i>            | <i>tíyu</i> (north wind)                      | <i>tiu</i>            |
| <i>i u</i>               | <i>u</i>                  | <i>iYú</i>            | <i>iYúna</i> (upon)                           | <i>i úna</i>          |
| <i>o a</i>               | <i>o</i>                  | <i>ówa</i>            | <i>kówa kówa</i> (content)                    | <i>koakoa</i>         |
| <i>o a</i>               | <i>a</i>                  | <i>oWá</i>            | <i>koWána</i> (to be able)                    | <i>koana</i>          |
| <i>o e</i>               | <i>o</i>                  | <i>ówe</i>            | <i>tówě tówě</i> (crab)                       | <i>toetoe</i>         |
| <i>o e</i>               | <i>e</i>                  | <i>owé</i>            | <i>kowéhi</i> (a food)                        | <i>koehi</i>          |
| <i>o i</i>               | <i>o</i>                  | <i>óWi,</i>           | <i>kóWi</i> (fast)                            | <i>koi</i>            |
| <i>ō i</i>               | <i>ō</i>                  | <i>ō'I</i>            | <i>poṗōI</i> (a food)                         | <i>poṗoi</i>          |
| <i>o i</i>               | <i>i</i>                  | <i>owí</i>            | <i>owí'ya</i> (here is)                       | <i>ó ia</i>           |
| <i>o u</i>               | <i>o</i>                  | <i>óU</i>             | <i>hóU</i> (new)                              | <i>hou</i>            |
| <i>o u</i>               | <i>u</i>                  | <i>ou</i>             | <i>toúfa</i> (forty)                          | <i>toufa</i>          |
| <i>u a</i>               | <i>u</i>                  | <i>úwa</i>            | <i>túwa</i> (back)                            | <i>tua</i>            |
| <i>u a</i>               | <i>a</i>                  | <i>uwá</i>            | <i>uwá uwá</i> —almost <i>wá wá</i> (pulse)   | <i>uaua</i>           |
| <i>u e</i>               | <i>u</i>                  | <i>uwé</i>            | <i>něúwě</i> (move)                           | <i>neue</i>           |
| <i>u e</i>               | <i>e</i>                  | <i>Uwé</i>            | <i>Uwě Uwě</i> —almost <i>wě wě</i> (to weep) | <i>ueue</i>           |
| <i>u i</i>               | <i>u</i>                  | <i>úwi</i>            | <i>kúwi</i> (mother)                          | <i>kui</i>            |
| <i>u i</i>               | <i>i</i>                  | <i>uwí</i>            | <i>tuwíya</i> (fiance)                        | <i>tuia</i>           |
| <i>u o</i>               | <i>u</i>                  | <i>úWo</i>            | <i>múWo</i> (knee)                            | <i>muo</i>            |
| <i>u o</i>               | <i>o</i>                  | <i>uwó</i>            | <i>óUwóho</i> (hair)                          | <i>ouoho</i>          |

In summary, it may be pointed out that *a* stressed tends to absorb a following *e*, *i*, *o*, or *u*, and that *e* stressed tends to absorb a following *i*.

The absorbed vowel is pronounced farther forward in the mouth, relatively to the second vowel. A *y* occurs in *éya*, *éyo*, *éyu*, *íya*, *íye*, *íyo*, *íyu*: in other words, when *e* (preceding any vowel except *i*) bears the stress; and when *i* (preceding all other vowels) bears the stress. A *Y* occurs in *eYá*,

*eYó*, *eYú*, *iYá*, *iYé*, *iYó*, *iYú*: in other words, when any other vowel except *i* follows *e* and bears the stress; or when any other vowel follows *i* and bears the stress. A *w* occurs in *ówa*, *ówe*, *owí*, *úwa*, *uwá*, *úwe*, *Uwé*, *úwi*, *uwí*, *uwó*: in other words, with *o* bearing stress before *a* and *e*, and with *o* before *i* when the latter is stressed; and with *u* stressed or unstressed with all other vowels. *ö* stressed, followed by *i* forms *öy*. A *W* occurs in *oWá*, *oWé*, *öWi*, *úWo*.

To sum up: When *a* is stressed, it forms a near-diphthong with all other vowels by predominating and making of the second vowel a mere shading of sound; *e* stressed does the same thing with *i*. *E* stressed with all vowels except *i*, and *i* stressed with all vowels except another *i* modify the following vowel with a distinct *y* sound. When the second vowel is stressed, its modification by the preceding *e* is much less noticeable, as indicated by the *Y*. *O* and *u* stressed and unstressed, which modify the vowels *a*, *e*, and *i* with a *w* or *W* sound; and *u* similarly modifies a following *o*. In this inclusion of a *w* sound, however, the extent of modification does not seem to follow in the orderly fashion of the *e*'s and *i*'s the stressing of the first or second vowel.

#### LEGEND OF MAHUIKE RECORDED PHONETICALLY

The short legend of Mahuике was recited at Atuona, Hivaoa, by Haapuani, who was born in that valley. It was recorded phonetically, exactly as heard, using the conventions described above. A free translation of this legend and the phonetic record are as follows:

Fire in the Marquesas originally came from Mahuике. It is said that formerly there was no fire here, Mahuике having it all. Maui was the great-grandson of Mahuике. In those times the people became disgusted with eating things raw. A rumor spread among them that the food that Mahuике ate in his country was very fine in comparison with what was eaten raw here. How different it was with the chief Mahuике! There was a wise man (*tuhuna*) here who bethought him of the native stories that were told of the delicious food that Mahuике enjoyed. The wise man conceived an idea. The story had it that Mahuике's food was particularly good. Some one asked in what way it was better. "We have breadfruit, banana, breadfruit-paste just like what they have." "This is the difference," said the wise man, "Mahuике's food is prepared with fire." Then the people said to Maui, "What a fine thing it would be if you would go to your great-grandfather Mahuике and get fire for us." Maui was told what to say:

O Mahuике!

Give me some fire. (Chanted).

When Maui approached his great-grandfather with these words, the old man asked, "Who told you Mahuике had fire?" "Why," said Maui. "A report came to us that your food was good, and not indigestible like ours, because you had fire". Mahuике said, "Give me your fire-lighter so that I may give you some fire". "Here it is," said Maui, and unwrapped it from the tail of his loin cloth. Mahuике ignited it from the sole of his foot and gave it back to Maui, saying, "There is some fire for you, my great-grandson". Maui set off along the road. He rubbed the end of the fire-lighter on the ground and put out the fire, then returned to Mahuике, approaching him with the same words as before. The old man demanded, "What put out your fire?" Maui

told him that as he was passing along the road he had looked at the fire-lighter and found that the fire was out. So Mahuike gave Maui fire from his knee. (The same episode is repeated, Maui departing, putting out the fire, and returning. When he received fire from Mahuike's chest, he was told that there was no more). After Maui had put out the fire that had been given by Mahuike from his chest, he returned. Mahuike was asleep but his gods warned him that his head was in danger. Maui demanded fire from his great-grandfather's head. Mahuike refused, saying that the head was tapu. Maui threatened the old man, but he still refused. There were hot words, then they came together in a clinch. Back and forth they struggled, striving with might and main to overthrow each other, until at last Mahuike exclaimed, "Your strength is like that of a madman, my grandson!" They came together again and again; they fought and fought. Maui's gods said to him, "Do not give in, lest you fail to get the fire." Then Mahuike's strength suddenly gave way, and his head struck upon a rock with such force that the fire flew in all directions from it, entering all the trees and all the rocks. When Maui returned to his people, they demanded, "Where is the fire?" "It is scattered all over the land," replied Maui, and then explained to them how they could get it from the wood of trees by rubbing two pieces together. He demonstrated it to them, bringing the spark from the fire-sticks by long rubbing, and putting the spark in dry tinder—"then did grow the flame of the fire."

mahUwī'kē

(Note: Accented syllables are pronounced with a slight rising inflexion.)

*na mahUwikē te tūmu o te āhi i te fēnūwa enāta.*

From Mahuike the origin of the fire in the land native.

*u pe'aU hō'i te pō'i kakī'yu, ā'ō'é he(y)āhi mamū'wa ātu.*

Did say indeed the people anciently not the fire before away,

*o mahUwikē. oCHī'ya i pe'aU te nēI ha'akekāl,*

of Mahuike. When did say the here legend,

*o maūwi he pē'ka no mahUwikē, he tāma na te mo'upūna o*

is Maui the great-grandson of Mahuiki, the child of the grandchild of

*mahUwikē. oWhī'ya i hūwa mōU po Uwa kū' hūwa mata-*

Mahuike. When in those some days was disgusted those peo-

*ēInāna i te kālī'na i te meYa tē'e. Uwa pa te' ōno*

ple with the eating at the things raw. Did hear the rumor

*īyo hūwa mataēInana, a hī'iyā'nē té a kāl īyo mahUwī'kē,*

among these people was good the there food at Mahuike,

*he kāl nā'ē nā'ē ōko, nā te mēYa i kāl tē'e'ya ta tatōU*

the food nice very. Because of the thing did eat raw that of us

*nēI, no ēI'a i pīYāU ta tatōU nēI. ā'īya owhī'ya e meYa*

here, because of that is bad of us here. It is this it is that is thing

*ke tī'tahi īyo hūwa haka'iki, o mahUwī'kē. īyo hūwa pō'i*

different another at this chief, is Mahuike. Among the people

*tītāhi enāta tuhūna. ua vīvo vī'ya no té a tāU pona tēkāU*

another man wise. Did think he of the that [sign of plural] words

*a te mataēInana i pe'aU nēI no te kāl nā'ē nā'ē īyo*

of the people did speak here of the food nice at

*mahUwikē. a tāhi a fāki hūwa tuhū'na, e meYa tōwitō'wi,*  
 Mahuike. Of once (then) did think this wise man, is thing true,

*i nā'ē nā'ē āl ta iya kāl, ē na mē te āpaU. u pe'áU*  
 was nice thus of him food, is there with the taste. Did say

*hūwa mataēlnana me hūwa tuhuna, e(Y)ā'ha tē nēl apáU i*  
 these people with this wise man, "Is what the here taste was

*nā'ē nā'ē āl ta atoU kāl. o hūwa meYa anēlCHO' te kāl.*  
 nice thus of their good? Is this thing certainly the food.

*he mēl ta tatóU at'i ta atóU; e meI'ka ta tatóU at'i*  
 the bread-fruit of us like of them; is banana of us like

*ta átoU; he má ta tatóU at'i ta atóU. i pēhēYa*  
 of them; the bread-fruit paste of us like of them. Was this

*tiya ta tatóU, i pēheYa tiya ta atóU. u pe'áU hūwa*  
 way of us, was that way of them." Did say this

*tuhúna, o ta mahUwikē i túnu tiYa mē te páE āhi, no éI'Ya*  
 wise man, "Is of Mahuike to cooked having with the prepare fire, because of that

*uwa vé'a te mēl, uwa vé'a te má. ma éI'a iya kāl i*  
 was cooked the bread-fruit, was cooked the bread-fruit paste. Because of that when eat at

*hūwa táU kāl i túnu tiya mē te páE(Y)āhi. a tāhi atóU*  
 these foods were cooked with the prepared fire." Then they

*a pe'áU iya maíwi, meYa nā'ē nā'ē amál ō'wē i titāhi meYa*  
 did say to Maui, "Thing nice. Come you to another thing

*āhi na tatóU iyo to pētē'o, o mahUwikē. iya tihē ōWē*  
 fire for us at your great-grandfather's, is Mahuike. When arrive you

*iyo mahuwikē, a pe'áU ōwē [chanted],*  
 at Mahuike, say you,

*mahurwi'.....ikē'.....i'.....ikē! i hāno mál yáU i te á.....āhi.*  
 'Mahuike! Give to me the fire.'

*a tāhi a pe'áU mahuwikē, i óno ōwē i yál i te āhi a*  
 Then did say Mahuike, "Did hear you of whom of the fire of

*mahuwikē nēl? i óno pu anēlCho(W)aU na te méYa*  
 Mahuike here?" "Did hear only certainly I because of the thing

*uwa tihYē te óno iyo matóU, a hi'iyā'nē o te kāl iyo*  
 was arrived the report to us, was good of the food at

*mahuwikē. á'ó'ē e hūkaka ma óto o te kópu. i vívo ai(y)áU*  
 Mahuike. Not is go wrong by in of the stomach. Did think there I

*éna mē te āhi iyo ōWē i nā'ē nā'ē āl ta otóU (W)ō'a.*  
 there with the fire at you was nice thus of you victuals."

*a tāhi a pe'áU mahUwikē, éna me tá ōWē nánu*  
 Then did say Mahuike, "There with of you fire-lighter

*meYa tú'u átu i titāhi meYa āhi na ōWē, e tú ú pēka.*  
 thing give away to another thing fire for you, oh of me great-grandson."

*a táhi a včvč'tě maúwi i te nánú mēl óto o toW'ya fi'i fi'i*  
Then did open Maui to the fire-lighter from in of his tail

*hámi. Uwa tú'u i te íma o mahuwíkě. Uwa tó'o mahuwíkě i*  
loincloth. Did give to the hand of Mahuike. Did take Mahuike to

*húwa nánú a te pč'ka. Uwa tú'u i una o te tápu váE, u*  
this fire-lighter of the great-grandson. Did put to on of the sole foot, did

*ko'ána te áhi i (Y)una o te nánú a te pč'ka. Uwa tú'u*  
get the fire to on of the lighter of the great-grandson. Did give

*mahuwíkě i te i'ima o maúwi. u pe'áU, éna te áhi, e*  
Mahuike to the hands of Maui. Did say, "There is the fire, oh

*tu u pč'ka. U táha maúwi i te a' anúwi. u piyówi i una*  
of me great-grandson." Did go Maui to the road. Did rub to on

*he épo, úwa k'á te áhi. Uwa húwa maúwi iyo mahUwíkě. Uwa*  
the ground, did put out the fire. Did come Maui to Mahuike. Did

*ite mahuwíkě iya maúwi, u pe'áU, éIya owě uwa h'úwa?*  
see Mahuike to Maui, did say, "Here you have come back?"

*mahuwí.....ikě' .....í.....ikě! i hano mál yáU i te á.....ahi.*  
"Mahuike! Give to me the fire."

[Repeated.] *U pe'áU mahuwíkě, cyáha te k'á o ta ówě áhi*  
Did say Mahuike, "Is what the extinguish of your fire

*i tú'u atu nēl áU. u pe'áU maúwi, tu u táha tina*  
to give away here I." Did say Maui, "Of me having gone

*i te á'anúwi, u ti'óhi áU i te nánú uwa k'á te áhi mēl*  
to the road, did look I to the lighter was out the fire from

*úna. Uwa tó'o mahUwíkě i te nánú, uwa tú'u i úna o te*  
on." Did take Mahuike to the lighter, did put to on of the

*mú'o. Uwa ú'a te áhi i úna o húwa nánú a mahuwíkě.*  
knee. Did light the fire to on of this lighter of Mahuike.

*Uwa tó'o maúwi i te nánú áhi mč te táha. me húwa meYa*  
Did take Maui to the lighter fire and the go. And this thing

*u tinál i te nánú i nó h(W)e épo. Uwa k'á te nánú.*  
did extinguish to the lighter to of the ground. Did put out the lighter.

*Uwa húwa hakaúwa maúwi iyo mahUwíkě. Uwa ite mahuwíkě,*  
Did come again Maui to Mahuike. Did see Mahuike.

*eiya hakaúwa maúwi, á'ó'ě he éyo o mahUwíkě i pe'áU mál.*  
here again Maui, not the voice of Mahuike did say here.

*te tata tina o maúwi i páta o te fáě. u vevá'o hakaúwa*  
The neared having of Maui did stand in front of the house. Did call again

*maúwi. [As above.] Uwa tú'u mahUwíkě i te áhi mēl te*  
Maui. Did give Mahuike to the fire from the

*úma ú'ma. u pe'áU i te pu'ka, Uwa ému te áhi, e tú u pč'ka.*  
chest. Did say to the great-grandson, "Was finished the fire, oh of me great-grandson.

*á'ó'ē' átu he áhi i tówē. a táha! Uwa táha maúwi mě te*  
Not away the fire enough. Go!" Did go Maui with the

*kā'ta. Uwa rívo maúwi, e táhi áhi i tówē átu, o te áhi*  
laugh. Did think Maui, one fire more, is the fire

*i te óho o mahUwikē. i te á'anúwi u tinál i húwa i no*  
at the head of Mahuike. On the road did extinguish to this to on

*he épo. te kí'a tī'na o ta íya nánu u húwa hakaúwa*  
the dirt. The put-out having been of his lighter did come again

*íyo mahUwikē. a háno átu e ana, u pa'aniya i te hiyamō'we*  
to Mahuike. Was searching, was fallen asleep to the sleep

*mahUwikē. [Maui calls as above.] a tahi a káhuwa te táu*  
Mahuike. Then did begin to chant the

*atúwa o mahUwikē.*  
gods of Mahuike.

*o te áhi mēl heya?*  
Is the fire from where?

*o te áhi mēl te óho.*  
Is the fire from the head.

*o te óho o mahUwikē.*  
Is the head of Mahuike.

*e áhi tapu te íya*  
Is fire sacred the that

*o te upoko o mahUwikē*  
Is the head of Mahuike.

*i ha towē i.*  
-- ---- --

*te ono tíma o mahUwikē u kahúwa hakaúwa maúwi i te*  
The heard having of Mahuike did to sing begin again Maui to the

*áhi mēl úna o toWíya óho. Uwa mahUwikē me te pē'kē, mě*  
fire from on of his head. Did rise Mahuike with the anger, with

*te há'a há'a, me te vēvé'i. u pe'áU mahUwikē, eYaha to*  
the rage, with the choler. Did say Mahuike, "Is what of

*owē híya, e tú u pē'ka? u tu'u atú na e yáU n'áhi páOtu*  
you want, oh of me great-grandson? Did give away there to be me the fire all

*o te áhi. Chéya ta owē e ími nēl e tu u pē'ka? o te*  
of the fire. Where of you is seek here, oh of me great-grandson? Is the

*áhi i tówē nēl o tú u pōko te íya, á'ó'ē'*  
fire remaining here of me head that, not

*e i'o íya ó'wē tu u áhi. íya hina ó'we. á'ó'ē*  
is come to you of me fire. Then fall you. Not,

*e i'o tu u áhi, a tahi a fēfál mahUwikē me maúwi. u mál*  
is come of me fire." Then did combat Mahuike with Maui. Did come

*fěfál, u mál, u mál fěfál. a táhi a hína mahUwikě*  
combat, did come combat, did come combat. Then did fall Mahuike

*i a'o. u pe'áU mahUwikě, tútu té i'i, e tu u pe'ka.*  
to down. Did say Mahuike," Mad your strength oh of me great-grandson."

*Uwa tú'u maúwi. u ha'a tópa mahUwikě i to Wiya*  
Did take Maui. Did cause to fall Mahuike to his

*áo. Uwa tópa te áo o mahUwikě. u fěfál hakaúwa aúwa. me húwa*  
face. Did fall the face of Mahuike. Did combat again these two. With this

*hána, u mál fěfál fěfál. a táhi a pe'áU te táU atúwa iya*  
work, did come fight fight. Then did say the gods to

*maúwi, umó'i owě e tú'u ówa te ko'ána te áhi iya ówě.*  
Maui, "Do not you give up lest the get the fire to you."

*a táhi a ha'a páO te i'i o mahUíkě. Uwa tá i te upóko*  
Then did cause end to the strength of Mahuike. Did strike on the head

*o mahUwikě i úna o te ké'a. u hi'i tavava te upoko o*  
of Mahuike to on of the rock. Did break-to-pieces the head of

*mahUwikě. a táhi a híki te áhi mēl oto mál o húwa upoko*  
Mahuike. Then did go up the fire from in here of this head

*o mahUwike. uwa é'é titahi áhi i oto o te táU akáU,*  
of Mahuike. Did go another fire to in of the trees,

*uwa é'é titáhi i óto o te ké'a. PáOtu te táU áhi a*  
did go another to in of the rocks. All the fires of

*mahUwikě i te tavava ma te táU fenú'wa. a táhi a*  
Mahuike to the breaking among the lands. Then did

*pe'áU te atúwa iya maúwi, kéY'u óko ówě i tihě néI*  
say the gods to Maui, "Play strong you to arrive here

*i te áhi imi a mahUwikě. a táhi a húwa maúwi iyo to(w)iya*  
to the fire seek of Mahuike." Then did come Maui to his

*huvá'a. u pe'áU huwa tuhú'na, I'cheya to ówě áhi? éna te*  
relatives. Did say this wise man, "Where your fire?" "There the

*táU (W)áhi a mahUwikě u tavava ma na fenú'wa páOtu.*  
fires of Mahuike did break over the lands all."

*a táhi a pe'aU maúwi i toWiya huvá'a, a tó'o te*  
Then did say Maui to his relatives, "Take the

*akáU, a fěfáti ma zavéna, a ha'a mówě te hópě owa i úna*  
wood, break in the middle, lay flat the half long to on

*o te épo. o te hópě póto no te i'ima. a áki titáhi akáU*  
of the ground. Is the half short for the hands. Rub one wood

*ma úna o titahi. u pe'áU te táU huvá'a, a táhi a*  
on of the other." Did say the relatives, "Then

*pe'hě'ya? pe'áU maúwi, a táhi a ko'ána te áhi. o te oWa*  
how?" Said Maui, "Then get the fire." Of the long-

*tina o te áki, a táhi a ko'ána tá tátóU páE áhi. Uwa*  
ness of the rub, then did get of them fire. Did

*áki húwa pó'i. te owa tina o te áki uwa ú'a te áhi i*  
rub this people. The longness of the rub did light the fire to

*úna o te kóU náti. u mahá'o húwa mataéInana o mau'wi.*  
on of the stick. Did marvel these people of Maui.

*u pe'áU huwa tuhúna, owíya néI te ápáU i nǎ'ě nǎ'ě*  
Did say this wise man, "Here is here the flavor to nice

*ál te ó'a a mahUwíkě. a táhi a ha'a pél pél átoU i*  
thus the victuals of Mahuike." Then did make ready they to

*te áhi i úna o húwa kóU náti, uwa tú'u mǎ te kelkáha*  
the fire to on of this stick, did put with the cocofiber

*mó'o, a táhi a ké'i te ú'a o te áhi.*  
dry, then did grow the flame of the fire.

#### VOCALIZATION

In general, the vocalization of the Marquesan language is guttural, deep-throated and very forcible, especially when the speaker is somewhat excited. The native dialect cannot be spoken without putting a great deal of breath and energy into it. Women speak more gently than men, but even their conversation, judged by ordinary standards, is by no means gentle anywhere except on Uapou. All over the southern section conversation is more full-voiced, more rapid, and more incisive. Little range of voice is used except in ejaculations, greetings, and questions; conversation is in a rapid, staccato monotone. One person will frequently talk for some time, recounting or explaining something. Frequently, too, there is a rapid exchange of repartee. The mere physical exercise of talking is a distinct source of pleasure to the native, and yet they are far from garrulous. When a subject of conversation is exhausted, they sit in contented silence for very long periods.

Vocalization is less rapid, less precise, and less energetic, on Nukuhiva than on Hivaoa. Uapou represents the greatest divergence in this respect from Hivaoa. There, the women especially talk gently and with a caressing, singing tone, which is very pleasing. When they express admiration or delight, they literally sing their words with a slow, soft intonation and a rising and long-sustained inflexion on the stressed syllables of words, commonly ending a word or sentence with a long-sustained *e-e-e-e* as is done in native songs that are actually chanted. A close friend will be greeted with "*ka'ó-o-o-oha, nú-u-uwí-y-é-e-e-e-e* (*ka'oha nui e*)" with a high sustained inflexion on the *o*, the *u*, and the *e*. Natives of Hivaoa say that a listener to two Uapou men who are in a heated discussion, on the point of doing violence to one another, may think that they are singing a song together. On the other hand, it is a common experience to come upon two Hivaoa men en-

gaged in the most amicable discussion, about the state of the weather, perhaps, but carried on with a vigor that suggests they may come to blows at any moment.

### TRICK LANGUAGES

Some examples were obtained of very interesting trick languages used for amusement and for concealment of meanings. One of these is known on Nukuhiva as *uhi tua*. The term *uhi tua* is derived from a sub-group of the once powerful tribe inhabiting Haa Paa valley, who originated this method of talking. It is said that it was taught to two women by a bird, called by the natives *komako*, that sings very prettily in the tree tops, and that groups of men, women, and children used to gather at times to amuse themselves by talking the *uhi tua*. It was understood only by the inhabitants of Haa Paa valley. Fortunately examples of it have been obtained from a man living in Taiohae, who is said to be the last survivor of this once very powerful tribe. It will be seen that the principle of the language is simple—namely, the transposition of the syllables of words, with the occasional insertion of vowels to make the flow of speech rhythmic. A few examples will suffice. *Pehea oe* (Where are you going?) is in the *uhi tua* language, *hepea oe*. *Te nei kenana* (this man) is *te eni nekaka*; *tenei ehua* (this year) is *te eni nehua*; *Pakahio* (old woman) is *kapaiho*; *poiti* (child) is *hopiti*; *pahoe* (maid) is *hapoe*; *ka'oha* (greeting) is *hakoa*; *mea meitai* (good!) is *e ema hemiati*; *mea hauhau* (bad) is *me ahuahau*. *Te nei enana no Haa Paa* (this man from Haa Paa) is *te eni ne kaka no Piu Aha*; *e tuki tenci vehine te popoi* (this woman is pounding *popoi*) is *e kuti te eni hevine te hohopi*.

There is another trick language which is talked at the present time in Taiohae, but it is said to be quite old. It seems probable that the basis of this is an attempt to imitate the sound of Tahitian. It is called *e'o hu'i* (language turned over, or upside down). *Pehea oe?* (Where are you going?) is *Peheiherea ooioroe*. *E he'e au i apai* (I am going for a walk) is *E tai taraha ovai varau apaiparai*. *Mea nui te ua* (It is a rainy day) is *Mennui murui teui urua*. *Ka'oha oe* (Greeting to you) is *kaoioroha ooioroe*. *Ihea tu'u pae?* (Where is my hat?) is *Iheiherea tu'u pae'parac*. *Ua hemo au i te mate* (I am ill) is *Ua heiheremoovaivarau i te maimarate*. *Ena to au kahu hou* (That is my new dress) is *Enainara touaivarau kaikarahu hoihorou*. *Aki me'ie i te a nei* (It is clear to-day) is *Aiaraki meiririe teaneinerei*.

A few words of another trick language of this same kind that used to be talked in Puamau were learned. There, *Apuhi taua i te pake* (Let's have a smoke) was *Vara taua tuvata*. *Kaoha* (greeting) was *karohati*. *Ehoa* (friend!) was *e hopore*.

## MANNER OF TEACHING LEGENDS

The following account of the manner of teaching legends was obtained at Atuona, on the island of Hivaoa. When a father desired to have his son or daughter taught legends (*ha'akekai*) and recitation of genealogy (*mata tetau*) he built in the neighborhood of his own dwelling a large special house (*oho au*) for the purpose, and employed a bard (*tuhuna o'ono*) to instruct the pupils. In this house as many as thirty men and women ranking from twenty to forty years in age would come to participate in the instruction with the lad or girl for whom the *oho au* had been built. All lived at the *oho au* and were instructed in the bard's lore (*tekao tuhuna*). During periods of instruction, the pupils were tapu, being consecrated to the work, and sexual intercourse was prohibited. The infringement of this tapu during instruction was supposed to cause blindness. As youths and maids could not be expected to keep the tapu on sexual intercourse, it was only those whose years exceeded twenty who attended the instructions in the *oho au*.

Periods of consecrated instruction lasted generally one moon; but the *tuhuna*, who decided upon the length of the period upon his own discretion or following the desire of his employer, might shorten the duration.

Recesses between the tapu periods lasted for fifteen days. Though at these times pupils continued to live at the *oho au*, they were free to go and come as they pleased. But all the articles associated with their persons during the time of instruction remained tapu and must not be allowed to come in contact with outsiders. After being released at the beginning of the recess, every individual was obliged to bathe in the sea.

During the consecrated instruction there were two sessions each day, one in the morning and one at night. The *tuhuna* was the master in the *oho au* and had to be obeyed. A woman whose monthly period came on at this time had to absent herself until her recovery. If she concealed her condition, the *tuhuna* always detected it by his skill. He was sometimes angered by such concealment to the extent of stopping the whole process of instruction and refusing to continue his work, leaving the *oho au* and going home. Or he might merely send the woman home.

If a pupil for whom the *oho au* had been built proved to be too stupid or inattentive to learn what was being taught, the *tuhuna* would stop his work and go home. The term *koai* was applied to those who were not sufficiently tapu to be capable of receiving instruction.

After the labor of instruction was completed, the *oho au* was destroyed.

## LEGENDS IN NATIVE TEXT WITH TRANSLATIONS

## HUUTI AND TE-MOO-NIEVE

(From Atuona, Hivaoa)

Eia te kaiōi nei i Taa Oa. Ta atou hana te teka. U teka atou ma hiva te tohua. Paotu hua tau enata poea e teka.

A tahi a too Huuti ta ia teka. Haa naunau. Peau Huuti no te kaiōi, "Ua teka otou na, aoe he mea koana. Tu u teka nei, e tihe i oto te puaina Te-moo-nieve io Otua". Peau titahi pito, "N'ai te teka e tihe i oto te puaina o Moo-nieve?" Haa meeme titahi pito ia ia, "Umoī e tihe ia matou. E tihe ta oe tua. O te tuaave."

A tahi ua too Huuti te teka. A tahi a teka te teka tina Fatueki momotu. Ua tihe te teka i Fatueki, ua motu te ava. Ua fiti te teka. Anakee ua motu. Ua fiti te teka, ua motu Te-ava-ia-te-kua. Mei eia ua fiti te teka i to he puaina o Te-moo-nieve. Ua tu, me te neuē te upoo o Te-moo-nieve. Peau Te-moo-nieve, "N'ai oe te teka nei? Aha na Kena?" Aoe neuē te teka. Ua ite Te-moo-nieve, aoe no Kena te teka. "Aha, na Ihi-mei?" Aoe neuē te teka. "Aha na Popo-ama?" Aoe neuē te teka. Paotu te tau poi. Peau nei Te-moo-nieve, "Aoe neuē te teka". A tahi peau Te-moo-nieve, "Na Huuti oe, te nei teka?" Neuē te teka. U peau Te-moo-nieve, "Tekā oko"! A tahi a taki Te-moo-nieve te teka mei oto to ia puaina. Peau Te-moo-nieve, "Epo, ua ite oe". Te taki tina te teka mei o' te puaina, ua koe te noho ia Te-moo-nieve hua taha, ua hee io to ia ana. Ua eka i oto hua ana.

Eia te poi mei Taaōa e hee nei imi te tia no titahi vaka. Tahi pito ua imi te pukaho. Ua hee pao 'tu mei Taaōa imi hua tia vaka me hua tau pukaho. Tahi pito koana ta atou—ua hua. Tahi pito ua hee i uta atu, koana ta atou, me te hua. O Huuti ua hee i uta koa, oia te tihe i o' te ana toitoi. Te tihe ena o Huuti i hua taha, koana to i ia haina, akau meitai

Here are the *kaiōi* [the *kaiōi* were the young unmarried youths of the tribe] at Taaōa. Their occupation was playing *teka*. [Glancing a shaft of reed from the top of a little mound of earth, throwing for distance.] They were throwing along one side of the dance pavement. All the youths were contending at *teka*.

Then Huuti took his *teka*. He chanted a spell. Said Huuti to the *kaiōi*, "You cast, but you can't do anything. But my *teka* here, it is going right into the ear of Te-moo-nieve at Otua". Some of them said, "Whose *teka* is going to go into Moo-nieve's ear!" They mocked him, "It will not reach us even. It will reach as far as your own back. Fool".

Then Huuti took his *teka*. The *teka* was cast—it broke through Fatueki. [Fatueki is a ridge between Taaōa and Atuona.] The lance struck at Fatueki and broke through the gorge there. It sped on. It knocked off Anakee [an islet], it opened up Te-ava-ia-te-kua [a gorge]. Thence it sped on till it stuck in the ear of Te-moo-nieve. She stood up and shook her head. Said Te-moo-nieve, "Whose *teka* are you? Kena's?" The lance did not move. Te-moo-nieve knew then it was not Kena's *teka*. "What, are you Ihi-mei's?" The *teka* did not move. "Are you Popo-ama's?" The *teka* did not move. All the folk she named. Now Te-moo-nieve said, "The *teka* will not move". Then said she, "You belong to Huuti". And the *teka* trembled. Te-moo-nieve then said, "A strong cast that!" She then took the shaft out of her ear; and said, "You just wait a little while, you will see." When she took the *teka* out of her ear, Te-moo-nieve ceased to stay at this place and went into her cave. She rested inside the cave.

Now the Taaōa folk were going to look for masts for their canoes. Some sought for hau bark. All of them from Taaōa were out in search of these masts for canoes, and hau bark. Some found theirs—they returned. Others went inland, found theirs, and returned. But Huuti went far up inland, till he came right up to that very cave. When he

oko. Me te peau, "E haa, ua hua atou, tau mea pe te koana ia atou." A tahi kokoti ta ia akau. Te hina tina hua akau, te hope hiku ua topa i o' te ana. Te-moo-nieve ua too hua hiku akau o Huuti ma te hope tumu. Ua too. Peau Huuti, "Mau i hea te akau nei?" Ua motu a. E tou toi na atii, aoe io. A tahi haahaa. A tahi u piki ma una hua akau, no te tiohi mau i hea hua hiku akau. Te tihe na ma una te akau, io te hiku Te-moo-nieve. Kiiete Huuti.

A tahi peau Te-moo-nieve, "Te nei, ua mate oe ia u, no te mea o te ua te nei te keu ia u. To o mua to 'e teka i oto tu u puaina. To nei kokoti oe tu u puta". Peau Huuti, "Pa pa pa pa, tutu to 'e ii, tu u vehine. Vehine oe na u." Peau, "Koe nui." Peau Huuti, "E 'ha to oe pe, tu u vehine"? Ma eia ua vai aua. A tahi haa topa na mata no Te-moo-nieve. A tahi a nape te eo. A tahi haa topa te Vei-oho-mana. A tahi peau Huuti, "Umaha te nei hana tu u vehine ia u. Ia mea oe atii, metau oe, haa metao au ia oe". A tahi ua koe hua tau mea pe. Ua tihe haka ua vehine toitoi.

Peau te vehine ma una hua vahana te nei, "Tekka oe i nei. E hano au ta taua kai kanea". Peau Huuti, "Ia oe te toitoi, tu u vehine." Me te hano hua vehine kanea te kai: te nanaa, te kioe, oia ana iho te kai! Ua pau te haa peipei te kai, te vehine u vavau te vahana, "Hee mai ta taua kaikai". Me te tihe te vahana tiohi hua kai. Te ite tina te kioe me te nanaa tunu a, ua vivo ia kai pe tena. Peau te vahana te vehine, "Oia nei ta oe kai?" Peau te vehine, "E, e, e. Oia nei ta taua kai, tu u vahana". A tahi peau te vahana, "A tahi nei ua ite au te kai pe oko". Peau te vehine, "O ia na tu u kai, tu u vahana". Aoe kai te vahana hua kai. Peau Huuti te vehine, "Mamau noa te kai io tu u fenua. E 'ha to 'e mai-mai, tu u vehine, e hano au titahi mea kai no taua io tu u fenua?" Peau hua vehine, "Ena ua ee oe, tu u vahana". Peau, "Aoe. E 'ha ta taua kai i nei"? Peau te vehine, "E. Maimai au". Peau te vahana, "Te ahi o mua, he umu poke. Te ahi i mui 'ho, te ahi ma. Te ahi e

came there he found what he wanted, a good strong pole. He said to himself, "Well, they have returned ahead of me, but what they have got is no good". Then he felled his tree. As it came down the crest fell inside the cave. Te-moo-nieve seized this end of Huuti's tree by the crest. She held it fast. Huuti said to himself, "Where is this tree caught?" He jerked at it. Three times he pulled at it like that, but it didn't come. Then he became angry. He climbed up on the tree to have a look at what was holding the end of the tree. When he came up on the tree, there was Te-moo-nieve at the end. Huuti was terrified.

Then said Te-moo-nieve, "Now you are going to die by my hand, because this is the second time you have made sport of me. First it was your *teka* in my ear. Now you are cutting down my door". Huuti replied, "Tut, tut, what a rage you are in my woman! You are going to be my wife." She replied "Never." But Huuti said, "What are you angry about, my woman?" Thus they stood looking at each other. Then Te-moo-nieve's eyes fell. She licked her lips. The Potent-hairy-centipede [her tongue] popped out. Thereupon Huuti asked, "Why this exhibition for me, my wife? Do you think that by looking like that you are going to frighten me?" Then she stopped these evil ways. She became again a real woman.

The woman then said to her husband, "Sit down here. I will seek and prepare some food". Huuti replied, "Whatever you wish, my wife." So this woman went to get the food: lizards and rats, that for sure, was the food. When the preparation of the food was finished the woman called her husband, "Come hither to our feast". So the husband came and saw that food. Seeing the rats and the lizards he thought that that was poor food. So he said to his woman, "Is this your food?" She replied, "Yes, yes, yes. This is our food, my husband". The husband then said, "Then I must say I see some very bad food". The woman replied, "This is indeed our food, my husband". But the man would not eat this food. Huuti said to the woman, "There is good living in my country. What do you say, my woman, shall I go and get some food for us in my country?" The woman replied, "Then you will flee from me, my husband". But he said, "No. But look at our food here". The woman then said,

tou, te umu puaa. Te ahi i mui 'ho kao tutu. E tou po hua mai au". Peau te vehine, "E. Umoi oe tikoe, tu u vahana". Ua moe aua hua po te vahana aoe kai te kai, te vehine ua kai te kioe me te nanaa.

Popoui ua hee te vahana to ia tau kai kanea. Te popoui oi te hee hua vahana; ua tuu te vehine ma te iima ia ia te nanu ahi. A tahi a hee te ahana. Te vahi tihe ai mata mua kanea ia ia te ahi. Kohi te vehie me te kanea titahi ahi kei. Ua ite te vehine mei to ia ana hua ahi, me te peau, "Toitoti oia, tu u vahana. Aoe tikoe mai. Ua ua te umu". Aoe te a he umu ahi, tikoe te a no Huuti. E haa, na te vehine maakau te a he ahi poke. Ua ua hua ahi, ua hee te vahana titahi taha ke no te kanea titahi ahi hou. Ua ite te vehine hua ahi hakaua, u maakau te ahi umu ma te a. Ua ua te na ahi, ua hee haka ua te ahana titahi taha ke. Ua tutu te ahi kei. A te tou te a te umu. Maakau te vehine, he umu puaka te a. Peau te vehine, "E tou umu te nei. E tahi i toe ua pao te kai tunu." Me te hee haka ua hua ahana titahi taha ke. Me te kanea titahi ahi kei, no te tutu te kao. Ua ite te vehine te ahi pao na. A tahi u ee te vehine. Peau te vehine, "Te pao na ahi te a, tu u vahana, te ahi tutu kao". Ua hee Huuti, mei eia haka ua hua tau ahi e fa a he kai tunu a, tau ahi tikotikoe ia ia te na. Ua hee ia mei i 'na i Taaoa.

Ua tihe i Taaoa te poi pu kahoimi, "Aoe Huuti", peau tahipito poi mei Taaoa. "Eeka i hea o Huuti?" Peau atou, "O ai te i ite, aoe i ite matou ia ia". E tou po te nao tina o Huuti, a tahi ua tihe i Taaoa. To ia tihe ena, ua ui te huua ia ia, "Eeka oe i hea?" Peau Huuti, "Umoi e peau, ua koo. Na po e tou tu u eka nei. Aoe he mea pe atii." Peau te mataeinana, "E aha te pe". A tahi u tau Huuti ia atou te kokoti tina te tu' akau i Vaiahu. "Te topa tina hua akau toitoti noa, ua topa te hiku io te ana Te-moo-nieve. Mai au toi, mai au toi, e tou

"Alright, I am willing". So her husband said, "The first evening I will make an oven of *poke* pudding. The evening following, it will be breadfruit paste. The third evening, an oven of pig. And following that, I will make some coconut oil. After three nights I shall return". The woman said, "Alright. But don't you lie to me, my husband". They slept that night, the husband not having eaten the food, and the woman having feasted on rats and lizards.

In the morning the husband set out to get his food. In the early morning when he went, the woman put in his hands a coconut fiber fire-lighter. Then he took himself off. The first place he came to, he set out making a fire. He cut plenty of wood and made a big fire. The woman could see his fire from her cave, and she said, "That's right, my husband. You did not lie. You are heating the oven". But this was not an oven fire; that was a trick of Huuti's. Nevertheless, the woman thought it was a fire for making *poke*. When this fire was lit the man went to another place to make another fire. The woman again saw this fire, and she thought this was a *ma* (breadfruit paste) oven. After lighting that the man went again to another place. There he lit a great fire. That was the third oven. The woman thought that was the pig oven. Said she, "That makes three ovens. Only one more and the cooking of the food will be finished. Then he went to another place, and made another great fire, for cooking the oil (to go with *poke*). The woman saw this last fire. Then she went away. She said, "That is the last fire, my husband, the fire for cooking the oil". Huuti went round again to look at these four cooking fires he had made, these lying fires of his. Then he set off thence and went to Taaoa.

When the people who had been seeking hau bark reached Taaoa, some said, "There's no Huuti with us. Where has Huuti remained?" They asked, "Who has seen him? We have seen nothing of him". When three nights were past Huuti reached Taaoa. When he arrived, his fellow tribesmen asked him, "Where have you been staying?" "I won't tell you, old fellows. Only three nights may I remain here. There's no trouble that's the like of mine!" The tribesmen said, "What trouble?" Then Huuti recounted to them how he cut down the tree trunk

toi na hua akau, aoe tiheka mai. A tahi a pii au hua akau, me te hee i una hua akau. Te tihe ena au, io te hiku, toitoi noa io te vehine hae te mau tu u akau." Peau te poi "A tahi pehea?" Peau o Huuti, "A tahi pehea? Aoe he mea pe atii. Ua topa na kiko mata tiena tiena, hekaheka te eo." Peau te matacinana haka ua ia ia, "Aoe te moe me te vehine hae?" Peau ia, "E. A tahi ua ite au to ia kai pe; he kioe, he nanaa; n' ai e kai te kai atii? No eia tikoe ai e au ia ia. Te peau tina au ia ia, 'E hee au a, imi ta taua kai'. Umoi ia u tikoe ia ia, auma e pohoe au."

Te hee tina o Huuti i Taaoa, ua hee te vehine hae tihi to ia tau umu e fa. To ia tihe ena te ahi mata mua, aoe he kai, e ahi a vai noa. Atii te ahi e au. Atii te ahi e tou. Atii te ahi e fa. A tahi peau hua vehine hae, me to ia haahaa, "U moe na, oia oia tau ahi tikotikoe ta oe, e e e, ane iho to oe oho tea". Me te hee ana 'tu i Taaoa. To ia tihe ena i eia, ua po.

Eia Huuti moe nei me te matacinana kaiioi, e vau oti tekau i oto te fae. Peau hua matacinana kaiioi ia Huuti, "Ia e? Tiena tiena na mata?" Peau o Huuti, "E hoi. Aoe he mea pe oko atii. Ua heka heka heka te e-eo". Te kaiioi e kata oko te nei tau teateao. Huuti tupou tia i oto to ia kahu pu.

Ohia eia i vaho eeka nei hua vehine hae. E 'ha ai te ono ai te nei tau teao pe ma una no ia? A tahi haa naunau hua vehine hae nei ma vaho,

"Eia u, eia u, Te-moo-nieve.

Aia oa te matacinana nei mata kau."

Ma una te nei haa naunau, paotu te poi i oto hua fae u mata kau. Te mata kau tina atou, a tahi ua uu te vehine hae i oto hua fae, me te kamo ia Huuti. Me te a kave i oto to ia ana, me te haa moe ieia to ia vahana. Metao ana 'tu hua vahana i Taaoa ana 'tu to ia hiamoe. Koiho koiho te moe tina o Huuti i oto hua ana. A tahi haka aa te vehine hae ia ia, me te peau ia, "E, e. Tiena tiena te mata hua moe na". Huuti i oto to ia kahu pu ana 'tu to ia upoo, me te peau, "E, tiena

at Vaiahu. "When the tree fell, I am telling you, the end fell in the cave of Te-moo-nieve. I pulled and pulled; three times I pulled at the trunk, but it did not come away. Then I climbed up on it, and went along the trunk. When I came along to the end, there, in all truth, was that wild woman (ogress) holding the tree." The people asked, "Then what happened?" Huuti replied, "Then what? There was never anything so bad. Out popped her eyeballs, and mouldy was her tongue." Said the folk again to him, "Didn't you stay with the wild woman?" Said he, "Yes. And then I saw her evil food: rats, and lizards; who could eat such food? On account of that I lied to her. I said to her, 'I am going to seek some food for us two'. She told me not to lie to her, lest I should not live."

When Huuti had descended to Taaoa, the wild woman came down to have a look at those four ovens of his. When she came to the first fire, there was no food, simply a fire. So it was with the second fire. So with the third. So with the fourth. Then said this wild woman, with rising rage, "You mat, so these are your lying fires, you diseased head!" And she went right on to Taaoa. When she arrived there it was night.

Here is Huuti sleeping in the midst of the *kaiioi* folk. The *kaiioi* ask Huuti, "Is that right? Pop went her eyes?" Huuti's reply: "They certainly did. Never was there such an evil thing. And mouldy-mouldy her tongue!" The *kaiioi* laughed loudly at these words. Then Huuti pulled his sleeping cloth over his head.

And all the while here was that wild woman outside. Didn't she understand these evil words about her? Then this wild woman outside chanted a spell,

"It is I, it is I, Te-moo-nieve,

Descend on these folks here deep sleep."

Upon the utterance of this spell, all the folk within the house fell into a deep sleep. When they were asleep the wild woman went into the house and stole Huuti. She carried him up to her cave and laid him down to sleep there. That man believed he was sleeping in Taaoa all the while. On and on he slept in the cave. Then this wild woman awakened him. And he said, "Yes, yes. Pop went the eyes of that mat." Huuti had his head all the while in his bed cloth, and

tiena." Peau te vehine hae (aoe hoi iite o Huuti he vehine hae te a peau nei ia ia), "Pepeu te kahu pu, maama." Metao ana 'tu o Huuti i Taaoa to ia eeka. Te pepeu tina te kahu pu a tahi ua ite ia te ana to ia eka!

A tahi kiete ia ia. Peau te vehine hae ia ia, "Oia ta oe hana tu u vahana. Tuu tekao pe tekao. Te nei ua mate oe ia u, e kai ia u ia oe." A tahi haa topa te Vei-oho-mana. Haa-vehine hae ia ia haka ua, haa topatopa na mata, nape te e-co.

A tahi peau Huuti, "A tutu to ii, tu u vehine. Haa mou." Peau te vehine, "Mouu tina te toi, tu u vahana. Ua pau to oe tau teao pe ma una no u." "Pa pa pa pa," peau Huuti, "E aha te ii, tu u vehine. He tikoe no u te a. Haa tikoe na u te kai. Tekao pe ai ma una no oe, tu u vehine. E tia i umoi io oe hua tau moe na. Ua ite au vehine pootu oe." "Paotu to oe tau tekao tikoe ana 'tu. U peau oe ia u, 'E hee au kanea ta taua kai, e fa umu ke. Ua tihe au tihi hua tau umu e fa, a he umu i ite au tia au e fa ahi avai noa. Te nei ua mate oe, e kai au ia oe". Peau Huuti, "Umoi oe kai au, tu u vehine. Tau ahi e fa kanea nei au he kaoha tena ia oe. Oia ta atou haka 'tu. E tahi po ua moe au i Taaoa, ua kamo oe ia u. E aha ta u kai tao atu au i nei? Ina eka 'na 'tu i Taaoa, koana ia u te tao ta taua kai."

No eia ua koe te peke te vehine. U peau Huuti ia ia, "Te nei a pei taua i tu u fenua. E aha ta taua kai i nei?" Peau te vehine, "E." Ua koe te tihi te haka 'tu te vehine hae; ua tihe vehine meitai haka ua. Me te hee aua i Taaoa. Me te noho aua, koa iho, koa iho. Me te tupu te tama. Fanau tama oa, makaka te inoa o Fifa. Tupu haka ua titahi tama. Fanau Paoe. Ua tupu haka ua titahi tama. Aoe fanau te nei tama, ua mate te motua, o Huuti. Fanau te moi, te inoa o Hina.

he said again, "Yes, pop they went". Said the wild woman (Huuti still did not know it was an ogress speaking to him), "Take off that cloth, it is day." Still Huuti thought he was sleeping at Taaoa. As he took off the sheet he saw he was in that cave!

Then he was terrified. Said the wild woman to him, "So this is the like of your work, my husband. To give out evil talk. Now you are going to die at my hand, and I am going to eat you." Then appeared the Hairy-potent-Centipede. The woman changed into a *vehine hae* (wild woman) again, her eyes popped out, and she licked her chops.

Then said Huuti, "You are getting excited, my woman. Quiet down." Said the woman, "(Meaning of first phrase unknown). Your evil talk about me is finished." "Tut, tut," said Huuti, "Why so angry, my woman. That was a lie of mine. I was lying to the *kai*. Was there an evil word said about you, my wife? I was protecting you among those mats. I am sure you are a beautiful woman". She replied, "Every word of yours is a lie. You said to me, 'I am going to make some food for us; to make four different ovens.' I came to have a look at those four ovens, and I saw that they were nothing but four plain fires. Now you shall die, and I shall eat you". Said Huuti, "Please don't eat me, my wife. Those four fires that I made were for a greeting to you. That was what they were for. I slept that one night at Taaoa, and then you stole me. What food could I cook for us here? If I had stayed at Taaoa, I should have been able to have cooked the food for us two."

Because of what he said the anger of the woman came to an end. Huuti said to her, "Now let us get ready and go to my country." The woman replied, "All-right." The appearance of the wild woman was ended; the good woman had come again. So they two went down to Taaoa. There they dwelt a long, long time. A child grew (in the woman's womb). A boy was born, and the name Fifa fell to him. Grew again another child. Paoe was born. There grew again another child. But before this child was born, the father, Huuti, died. A girl was then born, and she was named Hina. [Descendants of Te-moo-nieve are said still to live in Taaoa valley, Hivaoa.]

## TAHIA-NOHO-UU

(From Atuona, Hivaoa)

Te inoa o te ahana, Tuapu. Hina-te-ii te inoa o te vehine. Ua tupu te tama e tou maama, ua ee te ahana, me te too e tahi vehine hou. (Aoe he inoa o te nei vehine.) Te vehine kopu tama, i fanau he moi, Tahia-noho-uu te inoa. Ua ke i te na moi. To ia tino kakaa pao 'tu, to ia mimi i kakaa, to ia tutae kakaa. Te kei tina o te nei moi, te tau toiki e kamo ia ia. Te nei tau toiki a kave te teao meitai no hua moi io titahi mataeinana. Te ono tina o te mataeinana i te nei tau tekao meitai ma una o hua moi, me te ono te motua, o Tuapu, ua tihe to ia maimai ia ia.

I mui 'ho ua fiti ia ia tiohi i hua mou po. One nui te fenua, pao'tu te tau ahana ua fiti i te kai imi no te kapua-puahui, tuku; te tau kooua ua imi io te tau kaa-vai te au ihi. E tou po te poi mei i una o te kapua. Te fiti tina te poi oko io te kapua, ua fiti me te kui, me te tunane, o Namu, o Tikaue. Te ono tina Tuapu, ua nao te kui me na tunane, ua tihe te motua io te moi. Ua ite te moi he enata te nei, aoe vivo te nei moi te motua no ia te a. Ua tuto hua moi, aoe hana ke ia tihe io ia. Ua mano te motua te moi.

Ua io te fae. Te timata tina, te vana ma una, e tahi, e ua, ua taki. Ua piki te moi i una, na te mea te ahana te peau ia ia. A tahi a too te motua ma na tuaio ta ia moi, me te hakako te hana iaia. E tou hupai tina, u haka ea. U peau te moi, a piko taua. E tou papi, u haka ea. U maakau to moi, e tou hana ke te nei. No te hana e fa, peau te motua i te moi, "A tu taua". E tou papi me te haka ea. "Au hana nanaa", te peau te motua. U peau te moi, "Pehea?" U peau te motua, "Pee nei", me te hana e tou papi, me te haka ea. Peau te motua, "Te nei, a patu hope", me te hana, e tou papi me te haka ea. Te pao tina, e fitu. Te mea te fitu, peau te motua, "A kaka-pee taua". Ua hana. A tahi a pupuhi te motua. Ua hana me te pao. Ua hee te motua.

The name of the husband was Tuapu. Hina-te-ii was the name of the woman. The child had grown [in the womb] three months, when the husband went away and took a new woman. (This woman is not named). The woman with child, a daughter was born to her, Tahia-noho-uu by name. That girl grew. Her body was sweet scented entirely, even her urine was sweet scented, her excrement was sweet scented. As this girl grew the boys sought her favors. These boys carried the good word concerning the girl to another tribe. When the people had heard this good word about this girl, the father, Tuapu [who did not know it was his daughter] also heard, and desire came upon him.

Afterwards he went up to look at her. There was great famine in the land, and all the men had gone up on the mountain ridges seeking food—yams and tree fern; the old men were gathering *ihi* leaves in the valleys. In three nights the people would return from the mountains. When the vigorous men went up the mountains, the girl's mother and her brothers, Namu and Tikaue, went up also. When Tuapu heard this, that the mother and brothers had gone, he came to the girl's house. The girl looked at the man but she had no idea it was her father. She thought nothing unusual was going to happen to her. The father took the girl to him.

(The mother having returned is told of her daughter's intercourse with the man, whom she recognizes from the description to be the girl's father.)

Hee to te motua, ua tihe te kui me na tunane. Peau te moi no te kui, "Me mai nei enata tena o nei me io (?). Mea hui ke ta ia tau hana". Peau te kui, "Pehea?" Peau te moi, "To mua mao au, e, ua papi. Peau i au, 'A piki ma una', ua piki au i una, ua hana, e, ua papi. Me te peau mai, 'A piko', ua hana, e, ua papi. Me te peau 'A tu', ua hana, e, ua papi. Me te peau, 'Patu hope', ua hana, e, ua papi. Me te peau, 'Au hana manaa', ua, hana, e, ua papi. Me te peau, 'Kakaapee', ua hana. Me te haa pao".

A tahi a peau te kui, "Moe na, kaeu, oho tea!! Me te too te kui to ia kahu, me te hee te vai kaukau. Ua pao te vai te kaukau, tapi hua vehine to ia kahu, te kakaa to te kaki, totoo pioo, me te pae kea, pavahina, tahii ke ana 'tu. Ua hee hua vehine, me te hee ia ia titahi vahana tou tuia. Me te taaau, "Tuia, he tuia"! To ia vahana o mua ua ono te eo o te vehine taaau ana 'tu ia ia. E tihe io te vahana hou, a tahi u maki hua vahana o mua ia hua vehine. Me te avei aua ma hiwa nui, ua toi hua vahana ia hua vehine, peke te vehine, me te paha to ia vahana omua, "Moe na, kaeu, houpau!! Umaha moe ai me ta taua moi?" Peau te motua, "Pa, pa, pa!" Me te peau te vehine, "Umoi too mai i au", me te hee ia ia, io te vahana hou. Ua kio te vahana omua, me te too te vehine te vahana hou, me te fiti io to aua fae. Te fiti tina aua io te fae, ua ite te moi ia aua, metao te moi, na ia te vahana. Peau te kui to ia moi, "Eia to e motua." Ua hakaina te moi.

Te uu tina aua io to aua paoto, ua hana to aua hana hua mau po, ua koe. Te tihe te tau enata, ta aua hana te momoe ane iho. I oto te fae te vehine, aoe tihe te hee i vaho. Toko ima atou i oto o te fae. E tahi hope fae te kui me te motua, titahi hope fae te moi me na tunane kui.

Hua moi, aoe he kai, he metani to ia

The mother said to the girl, "You sleeping mat, you loin cloth, you diseased head!!" And the mother took her robe, and went to bathe. When she was finished bathing, this woman put on her robe, put a sweet smelling wreath on her neck, took her ceremonial staff, and her tortoise-shell crown, her ornament of white hair, and her fan different from all others. This woman departed, and went to her affianced husband. And she cried out loudly, "Tuia (affianced), he tuia!" Her former husband heard the voice of his woman, crying out to him. When she arrived at the house of the recent husband, he desired her. He pursued her far, and when he came up with her, he drew near to her, and she became very angry, and insulted her former husband, "You sleeping mat, you woman's loin cloth, you stench!! What do you mean by lying with our daughter?" The father said, "Tut, tut, tut!" And the woman said, "Don't talk back at me," and she went after him, after her recent husband. The husband fled before her, and the woman took after him, and she caught her recent husband, and they went back up to their house. When they came up to the house the girl saw them and was afraid for she knew this was her man. The mother said to her daughter, "Here is your father." The girl was ashamed.

They two (man and wife) went into their room. They did their work during those days, and stopped. When men would arrive at the house, their work was simply sleeping (they would find them all asleep). The woman (girl) was in the house, and never came out. One half of the house was occupied by the mother and the father the other half by the girl and her mother's brothers.

Now this girl had no food. The wind

kai. Te ono tina te kui, ua moe te moi me to ia motua, haa tapu ia i te tihe te tau enata io to ia moi haka ua.

Titahi po peau hua moi no Namu, "E koo, e Namu, me i nei taua." Peau Namu "Umoi, tu u pahoe, toko ua maua nei, eia u me tu u teina." Peau haka ua hua moi, "E haa, mau vaevae ana iho te tuu atu au ma una no oe". Peau Namu, "Umoi."

Titahi po ua haa pe hua moi titahi motua, O Tikaue, me te peau ia ia hua tau teao teao nei ia Namu. Peau Tikaue haka ua, "Umoi, me te mea u tohe oe te haa pe iau, eia au me tu u teina." Ohia aoe fati na motua, ua koe to ia haa pe ia aua.

Ua pei te aa nui no te hakaiki Tu-Tona no te hee i Nukuhiva. Te hana no na motua no hua moi, e imi vihu i Hivaoa nei titahi vahana poea no ia. Aoe he mea koana, aoe he enata meitai e ite tia. Peau hua moi i to ia mau motua, "Mea meitai oua titahi e hee i Nukuhiva, e imi titahi vahana poea no u". Peau hua mau motua, "E, e." Peau te moi i na motua "Haa peipei tu u haina kaakaa, faa kua, niapa, momona kau pua, tiaae mahatuhi, mahapoa, te ena". Peau te moi, "Piki mai me e ua ehi." Peau te moi na motua "A vau mea meitai te huhuu titahi ehi me te nei haina kaakaa." Ua tuu nei na motua ia hua moi hana tia ia ia e tahi haina kaakaa e tahi hei, titahi haina kaakaa titahi hei ati ana'tu, e tihe te pao na hua tau kaakaa. Me te tuu i oto titahi hue, me te tifa mau tia hua hue. Peau hua moi ia Tikaue, "A haa tata mai oe. Peau oe ia Namu, a too te na ehi, te ehi aoe vau a." Ua too Namu te ehi. Me te peau hua moi ia Namu, "A vahi te ehi ma una te upoko ia Tikaue." Ua mau Namu hua ehi, a tahi, a ua pehi tina ma una te upoko o Tikaue, te ehi a'e poha. Mamai te upoko ia Tikaue. A tahi peau Tikaue ia Namu, "Mea meitai na u haa poha te na ehi ma una to 'e upoko." Ua io te ehi i oto he ima o Tikaue, me te pehi me hua ehi ia te upoko o Namu. Me te poha te ehi. Te poha tina hua ehi, ua too hua moi e tahi vahana, me te haa tita me to ia kii. Ohia ua vivo ia me to ia kii me hua ehi hua maita ia aua, peau ia ia na motua, "Te vahana mehe ehi nei te maita, oia tu u vahana". Peau na motua, "E, e."

only was her food. When the mother had heard that the daughter had lain with her father, she forbade the coming of any man again to her daughter.

The chief Tu-Tona was preparing for a voyage to Nukuhiva. The business of the uncles of the girl was searching all round Hivaoa for a handsome husband for her. Not a thing did they find, not a good man did they see. This girl then said to her uncles, "It would be well if you two would go to Nukuhiva and find a good looking husband for me." Her uncles replied, "Yes, Yes." The girl said to her uncles, "Prepare sweet scented things for me, red pandanus seed, phosphorescent fern (?fungus) that smells sweet, *pua* stem, gardenia, *mahatuhi* and *mahapoa* leaves, wild ginger." Then she said, "Climb up and get me two coconuts." Then the girl said to the uncles, "Scrape well the meat of one coconut and put it with the sweet scented things." The uncles set themselves to obtain these sweet scented things for the girl, sweet smelling necklaces of one kind and another, until they had brought together every kind of scented thing there was. They put them inside a vessel and covered it over well. The girl then said to Tikaue, "Come here. Go and tell Namu to take that coconut that is not scraped." Namu took the coconut. Then the girl said to Namu, "Split the nut on Tikaue's head." So Namu seized the nut; one, two times he struck it on the head of Tikaue, but the nut did not break. But Tikaue's head ached! Then Tikaue said to Namu, "It will be a good thing for me to break this on your head." The coconut passed into Tikaue's hands, and he struck it on the head of Namu. And the nut broke. When they had broken it, the girl took one half and put it against her skin. When she observed that in whiteness her skin was like that

Ua pei te haina pao'tu. Me te hee na motua io te hakaiki Tu-Tona. Me te peau aua i te hakaiki, "Mea meitai maua titahi te hee i Nukuhiva." Peau Tu-Tona, "E, e." Peau, "Haa peipei ta oua haina." Peau Namu me Tikaue "Peipei to maua haina." Me te peau, "E aha te po ta tatou vaa nui?" Peau Tu-Tona, "O Hotu-nui te po." Ua hua na motua io te fae io te moi, me te peau ia ia, "Ua maimai ta maua vaa nui te hakaiki." Ua koakoa te moi.

Te tihe na o hua po, o Hotu-nui, ua hee Namu me Tikaue io Tu-Tona. Ua koaa ia aua e fitu tekao enata io hua hakaiki, te poi te a te hee me te hakaiki i Nukuhiva. Vaa nui ke to te hakaiki, vaa nui ke to Namu me Tikaue. A te po o Hotu-nui ua hee te vaka, me te tuu te ka moena. Te hee tina te vaka hua ahi-ahi, menino te tai ma oto. Te mana o hua moi, ua tike titahi metani oko, e tahi ana iho po ua tau hua vaka i Nukuhiva.

E tihe te ono i Nukuhiva, "Eia te vaka manihii, e fitu tekau me na enata ke ma una"; me te ono, "No te hakaiki, o Tu-Tona mei Hivaoa," koakoa to hakaiki i Nukuhiva me to ia mataeinana. Ua tau te kai, ua tau te puaa, ua tau te poke, ua tau te popoi—pao 'tu na hakaiki 'tu kai. A tahi ua hee te keee ite hakaiki me to ia mataeinana. Me te hee atou pao 'tu io te hakaiki Nukuhiva. Ua kai atou te kai io hua hakaiki.

Metao ke ana 'tu ia Namu me Tikaue. To aua hana tiohi te enata kii maita. Aoe he mea ite a. Tu-Tona me te na poi e tahi fae te hiamoe, ta atou hana eeka i na kai. Te kai koina ana 'tu te a, no te mea tiai ana 'tu atou te koina nui.

of the flesh of the coconut, she said to her uncles, "The half like this coconut in whiteness, that is my half." (When you find a man with skin as white as this coconut, that is my mate). The uncles replied, "Yes, yes." [A play on the word *vahana* which means "half of a thing" and "husband".]

Everything was ready. The uncles went to the chief, Tu-Tona. They said to the chief, "It would be well if we went along with you to Nukuhiva." Tu-Tona replied, "Yes, yes." Then he said, "Make ready your things." Namu and Tikaue replied, "Our things are all ready." Then they asked, "What night is it we start on this voyage?" Said Tu-Tona, "Hotu-nui [the fifteenth night of the moon] is the night." The uncles returned to the house of the girl, and said to her, "The chief wants us to go with him." The girl was pleased.

When that night came, that is Hotu-nui, Namu and Tikaue went to Tu-Tona's. There gathered with them seven twenties of men at the chief's house, the people who were to accompany the chief to Nukuhiva. The chief had one reason for going on this voyage, Namu and Tikaue had another. In the night of Hotu-nui the canoe set out and the mat sail was put up. As the canoe put out that evening the sea was calm. But the mana of that girl raised a strong wind, so that in a single night that canoe had arrived at Nukuhiva.

Then the report came in Nukuhiva, "Here is a strange canoe, with seven twenties of men on board"; and the report, "It belongs to the chief, Tu-Tona, from Hivaoa." The chief at Nukuhiva was pleased, and his people too. They cooked food, they cooked pig, they cooked *poke*, they cooked popoi—all kinds of food. Then the invitation went to the chief and his people. So they all went to the place of the chief at Nukuhiva. They feasted on the food at this chief's.

Namu and Tikaue always had another thought on their minds. Their work was looking for a man with white skin. Not one did they see. Tu-Tona and his people were all sleeping together in one house; but some of them kept amusing themselves with the food. That was festive food, for they were making a great feast.

Te poi i Nukuhiva eeka te patu ta atou tiki. Ua Tua te po, ua tuhi po te tiki. Hua po, tuhi te tiki te poi patu a te tiki. Ua hee atou te vai kaukau te tou te moa. Ta Namu me Tikaue tiohi ana 'tu to aua hana. Te poi kaukau te vai, oi poko te poi kaukau vai. A'e ite aua titahi uia. Ua tata te maama, ua ono aua titahi poko. Me te hee aua tiohi. A tahi ua ite te uia, a tahi ua ite te enata poea. Peau Tikaue a Namu, "A hano oe te hue me te ehi." Ua hano Namu. Ua tihe Namu me hua haina, me te hee aua io hua enata poea. A tahi peau hua enata poea, "O ai oua?" "Maua te nei mau enata mei Hivaoa." Peau hua poea, "No te aha oua?" Peau Namu me Tikaue, "Hee mai maua tiohi ia oe, a tahi nei ua ite maua te enata poea". Peau Namu ia Tikaue, "Haa tata mai." A tahi ua too Namu te ehi, me te pehi ma una te upoko o Tikaue, e ua pehi na, aoe poha te ehi. Hua enata poea u tiohi to aua hana, matao ia me titahi kea ponihoo u poha te ehi. Maakau ia, "E na tuaave oti na enata nei." Maimai hoi te upoko o Tikaue. Me te ekata te poea. Me te peau Tikaue ia Namu, "Mea meitai na u te haa poha te na ehi ma una to oe upoko." Ua io te ehi ia Tikaue me te pehi me hua ehi to upoko o Namu. U poha te ehi. Te tapi tina hua ehi me te kii o hua poea, hua haka 'tu te maita.

A tahi peau te poea, "E aha te nei haka 'tu?" A tahi peau Namu me Tikaue, "Oia nei te haka 'tu ta oe vehine." Ua ite hua poea, vehine pootu oko. Me te peau hua poea, "Na u te nei vehine, e na koo."

A tahi pepeu Namu me Tikaue te hue kakaa. Te pepeu tina hua hue, vihu Nukuhiva ua io te kakaa. Ma mua i Nukuhiva aoe he kakaa, aoe he tupu. Mei te pepeu tina hua hue e topa oti te tau kakano kakaa, mei eia oti tupu ai te kakaa i Nukuhiva.

The Nukuhiva people were enjoying themselves being tattooed. Tua was the night for the showing of the tattoo designs. They went to bathe at the third crowing of the cock. Namu and Tikaue were watching them all the time. As they bathed, the people made the sound of the *poko*. [Holding the left elbow crooked against the side, and clapping the right hand upon the cavity thus made.] But they did not see any lightning (light skinned youth). As dawn was approaching they heard another *poko*. So they went to have a look. Then they saw lightning, a handsome young man! Tikaue said to Namu, "Go and get the gourd with the coconut in it." Namu got it. He came with this thing, and the two of them went to this youth's. Then said this handsome youth, "Who are you two?" "We are a couple of the men from Hivaoa." The youth then asked, "What are you after?" Namu and Tikaue replied, "We came hither to look at you, and when we saw you we recognized you as a handsome youth." Then Namu said to Tikaue "Come here." Namu then took the coconut, and struck it on the head of Tikaue, twice he struck it, but the coconut did not break. When the youth perceived what they were doing, he thought that the nut could be broken quickly with a stone. He thought to himself, "These must be a couple of fools". Sick indeed was Tikaue's head! And the youth laughed. Then Tikaue said to Namu, "It will be well now if I try breaking it on your head." So the nut passed into the hands of Tikaue, and he struck it on Namu's head. The nut broke. When the white meat was put next the skin of the youth, just alike were the two in whiteness.

Then the youth asked, "What of it, this similarity?" Then Namu and Tikaue said, "This is the likeness of your woman." The youth perceived that this was a very beautiful woman, so he said, "That is my woman, old fellows."

Then Namu and Tikaue opened the vessel filled with perfumes. As it was opened, the sweet smelling things spread all about Nukuhiva. Heretofore there had been at Nukuhiva no sweet odors, none grew there. From the opening of this vessel perhaps seeds of sweet smelling plants fell, and since that time these perfumed plants have grown in Nukuhiva.

Ua iō hua hue ia hua poea. Te poi mei Hivaoa nei ua honi te kakaā. Te honi tina Tu-Tona te kakaā, peau ia Tikaue me Namu, "Te nei haina no Tahia-noho-uu?" Peau aua, "E, e." A tahi teateao te hakaiki o Hivaoa me Nukuhiwa. Peau te hakaiki Nukuhiwa, "A tahi nei ua i te kakaā kanahau. Te fae e noho nei te manihii, pa oto tia me titahi tapa enata e tahi pa oto too tahi hua enata poea, titahi pa oto te poi manihii."

Te popoui, hua poi manihii ua uhi te hami, me te hee te koina tiohi, no te tohua. E tani nei te pahu, pue nei te pue, e haka nei te haka. Te hee tina te manihii tiohi te poi koina, Tikaue me Namu me hua enata poea noho ana 'tu iō to atou pa oto, eeka ta atou tapi. Te motua me te kui no hua enata poea mai tiohi iō te koina to aua tama, aoe iite a, aoe tihe vave. Te tihe ena a tou too tou, o Tikaue me Namu me hua enata poea. U tiohi te koina tiohi te poi ia ia mehe uia, poea oko, kakaā oko, to ia tapii kakaā ana 'tu. E tihe mei i una i ao to ia pii na i to he tohua, ua haka ea te tani te tau pahu, haka ea pao 'tu te poi koi na, ta atou hana mahao ana 'tu te nei poea. Hinenao te tau vehine te nei poea. E ua ana iho haka tina, e tahi keke tohua me titahi keke tohua o hua poea.

Peau Namu me Tikaue, "A pei tatou." Te fiti tina hua poea, ua koe te ii te poi koi na: "Ua ee te poea, o ai te tiohi atu?" Me te haka ea te koi na. Ua hee te mataeinana kai te kai. Ohia Namu me Tikaue mau enata mana ua tuu aua titahi metani oko, o Tokoau. Peau te hakaiki no Hivaoa o Tu-Tona, "Te metani nei, metani meitai no te hee Hivaoa; ua fati a Tiu." Peau te mataeinana te hakaiki Tu-Tona, "A pei tatou, metani meitai." U peau te hakaiki. "A pei ana iho, ua kee pao 'tu te kai. Te popoui ua fiti atu tatou."

Eia Namu me Tikaue haa pepei nei te haina no hua poea. Maakau ke te matainana o Tutona, maakau ke to Namu me Tikaue, hana ke to aua. Te po, e

The vessel was given to the handsome youth. The people from Hivaoa smelt the perfume. When Tu-Tona smelt it, he asked of Namu and Tikaue, "Does that thing belong to Tahia-noho-uu?" They replied, "Yes, yes." Then the chiefs of Hivaoa and Nukuhiwa chatted together. The Nukuhiwa chief said, "Now we know what a lovely odor it is. This dwelling where the strangers are staying is to be divided by means of a piece of tapa, and one half of it is to be for the use of this youth, while the other room will be for the strangers."

In the morning the visitors put on their loin cloths and went to see the feast which was at the dance area. The drums were sounding, they were singing the *pue* chant, dancing the *haka*. When the visitors were gone to see the feast, Tikaue and Namu and this handsome youth were still in their room occupied in bedecking themselves. The father and the mother of the youth had come to the feast to see their son, but he was not to be seen, he did not come right away. Then the three of them arrived, Tikaue and Namu and this beau, everybody at the feast saw him, he was like lightning, very handsome, very sweetly perfumed, his dress scented throughout. They came from above and below when he came upon the dance floor, the sound of the drums ceased, all the festive folk stopped still, doing nothing but marvelling at this lovely youth. The women desired him ardently. Just two *haka* did this beau dance, one along one side of the dancing-floor, one along the other side.

Namu and Tikaue said, "Let's get ready." When the youth had gone, the vim of the festive folk was gone; they said, "The beau has fled, who else is there to look at?" So the tribesmen went to eat the feast. By means of their powerful mana Namu and Tikaue produced a great wind, the West Wind. The Hivaoa chief, Tu-Tona, said, "This wind is a good one for our departure for Hivaoa; we can bear down eastward." The tribesmen said to chief Tu-Tona, "Let us get ready, it's a good wind." The chief replied, "Then make ready, the food is all finished. In the morning we shall sail."

Namu and Tikaue were making ready the things of the youth. They were always thinking of something different from the rest of the tribesmen, always

hano e hee i Hivaoa. Te ahiahi ua hee Namu i vaho me te tani mehe komao. Te poi i to he fae ua ono te tani te komao, me te peau atou, "E na hoa, maama. E haa, a pei tatou." Peau Tu-Tona, "Te ahiahi tina." Peau titahi pito, "Ua tani te komao." Ua hua Namu i oto he fae, ua uu Tikaue i vaho, e tani mehe moa i mui 'ho. Ua tani te moa tia tohu. Peau ana iho te matainana, "Maama ana iho. Apei." Peau Namu me Tikaue ia hua enata poea, "A pae, he punana i o te vaka." Ua hee atou too tou.

I mui 'ho ua hee te matainana .pao 'tu me te hakaiki. Ua pii i o' te vaka, haa puaha te moe na. Me te fiti, me te koi te vaka. Tu moe nui ua fiti atou mei Nukuhiva. Hua popoui aoe maama eka, ua tihe te Aihoa, me te koe te metani. A tahi a tapi te iu, Me te ite ma una hua iu te ena moa.

A tahi peau te hakaiki, "E Namu, e Tikaue, e aha te mea i o te iu nei? Aha to oua hunona"? Peau Tikaue me Namu "E, e." A tahi peke Tutona, me te peau, "Umaha hakana ai te vahana to oua moi"? Auma he eo poha Namu me Tikaue. A tahi Tikaue me Namu haa ite to aua hunona, me mahao oko te mataeinana.

A tahi a hoe te vaka. E ua feu tina, ua tau te vaka ma he one i Atuona. Te tihe na te vaka te Aihoa, peau Tu-Tona ia hua enata poea, "Tiohi te na mea maita? To e vehine te a." Hua enata poea, ua vahi te uia. Atii to te vehine, mei to he one i Atuona. Ua hee Tikaue me Namu, me ta aua hunona, hua poea oi ana i mua. Taa na kooua ma te hope, "He tuia, he tuia. Te poea Hivaoa (?Nukuhiva) o Tahia-noho-uu." Taauna 'tu me te fiti ana 'tu atou.

E tihe io te fae. Te tihe na atou tata eka te fae, ua ite hua poea e ua vehine, maita tau toko ua, hua haka 'tu to aua haka 'tu, to aua pootu. Hua poea aoe ite vehine hea ta ia vehine. Te kui no to ia vehine vevau ia ia, vevau hoi hua poea.

doing something different. That night all was ready for the departure for Hivaoa. In the evening Namu went outside and sang like a *komao* bird. When the folk inside the house heard the sound of the *komao*, they said, "Friends, it is dawn. So let us get ready to go." But Tu-Tona said, "It is evening." Others said, "The *komao* has sung." Namu came into the house and Tikaue went outside, and then sang like a rooster. It was a real rooster's crow. Then the tribesmen said, "It is certainly dawn. Let's go." Namu and Tikaue said to the handsome youth, "Come, we will hide you in the canoe." So they went, the three of them.

Later all the tribesmen came with the chief. They climbed into the canoe, and let out the mat sail. They shoved off and the canoe sped away. In the depth of the night they departed from Nukuhiva. In the morning, when it was scarcely dawn, they came to Aihoa (on the northern coast of Hivaoa), and the wind dropped. Then they began to bail out the bilge water; and they saw that there was yellow stain on it.

Then the chief said, "Oh Namu, oh Tikaue, what's this on the bilge water? And what of your brother-in-law?" Tikaue and Namu replied, "Yes, yes." Then Tutona was angry, and he said, "What do you conceal your girl's husband for?" Not a word came from Namu and Tikaue. Then Tikaue and Namu revealed their son-in-law, and the tribesmen marveled greatly.

Then they paddled the canoe. In two strokes of the paddles the canoe was on the sand at Atuona. While the canoe was off Aihoa, Tu-Tona said to the handsome youth, "Do you see that white thing?" The youth revealed himself flashing like lightning. The woman did likewise, from the beach at Atuona. Tikaue and Namu landed, the youth going first.

The old man went behind him crying out, "The affianced, the affianced. The handsome youth of Tahia-noho-uu from Nukuhiva." Crying thus they went all the way up to their house.

They arrived at the house. As they came close to the dwelling, the youth saw two women, both of them white, one just like the other, both of them beauties. The youth did not know which was his woman. The mother of his woman called out

Me te peau, "A mai, a mai, tu u hunona." A tahi ua tu te vehine me te hopupu te vahana ia ia, hohonu aua, me te uu i o' te fae. Te uu tina aua i o' te fae, ua too te vehine te vahana ehi tapii mea hua ehi me te ite ia ia hua haka 'tu to aua maita. Hua haka 'tu me te vahana ehi!

Te motua no hua tama poea, ua imi ia i Nukuhiva to ia tama. Peau te poi Nukuhiva ia ia, "U kamo a te na tama." E ono mahina ua noho hua tama poea me ta ia vehine. A tahi ua tihe ta ia ue-e, to ia motua me to ia kui, me te peau ia (ta) ia vehine, "Te nei, e hee au i Nukuhiva tiohi tu u kui me tu u motua." Peau te vahine, "Maimai au. Ehaa, e tahi mahina hua mai oe. E tahi mahina e tahi po ke i toe, auma oe tihe mai, ua mate au." Peau te vahana, "E, e."

A tahi ua hee te vahana. To ia tihe ena i Nukuhiva, koakoa to ia tau huaa. Hua tau huaa peau ia ia, "E aha te teao hou i Hivaoa?" Peau hua tama poea, "Koa ia 'u titahi vehine pootu. Aoe vehine haka 'tu atii i Nukuhiva nei."

U tatau te vehine te tau aa. Ua tihe tekau me te onohuu aa pao, hua vahana ia ia auma e hua. A tahi ue-e ia ia. Me te peau, "Ta u vahana aoe hua mai." A tahi peau hua vehine to ia mau motua, o Namu me Tikaue, "A piki te ehi, e ua tumu: e tahi tumu pani, e tahi tumu no te hoho". Ua tihe na motua me na ehi. Peau hua moi ia aua, "A vau te hoa, a vau te hoa na ehi e ua." Te pao tina te vau na ehi, a kave na motua ia ia, ua pani ia ia e tahi ehi. I mui 'ho ua paku te hoho titahi ehi. Me te peau ma una na motua, "Kaki au te toetoe." Popahi ia to ia mau motua, e hano te toetoe, no te mea te nao tina aua. Ohia too tahi, ia ia maimai i te fee.

Te hee tina aua e hano te toetoe, Tikaue tuki a te vaevae me te kea ma he vaa nui. Peau Tikaue ia Namu, "A pei, a hua. Ua fee to taua iamutu." Te tihe

to him, and he called back. She said, "Come, come hither my son-in-law." Then his woman rose and embraced her husband, and they pressed noses, and all went inside the house. After coming inside the house, the woman took the half coconut, and touched him with it to see if he matched it in whiteness. Exactly like the half coconut was he.

Now the father of this handsome boy had been searching in Nukuhiva for his son. The folk of Nukuhiva said to him, "Your boy has been stolen." For six moons this handsome lad lived with his woman. Then grief came upon him for his father and mother, and he said to his woman, "The time has come for me to go to Nukuhiva to see my mother and father." The woman replied, "I am willing. However, you must come back in one moon. When one night beyond one moon has elapsed and you have not returned, I shall die." The husband replied, "Yes, yes."

The husband then went. With his arrival in Nukuhiva, his family was very happy. They said to him, "What is the new word from Hivaoa?" The handsome lad replied, "I have found a beautiful woman. There is not a woman like her here in Nukuhiva."

His woman was counting the days. Came the thirty days to an end, and this husband of hers had not come back. Then she wept for him. And spoke thus, "My husband does not come back." Then said this woman to her uncles, Namu and Tikaue, "Climb the coconut trees, two trees, one for *pani* (scented oil for the head), one for *hoho* (scented oil for the body)." The uncles came with the nuts. Said that girl to them, "One scrape one nut, the other scrape the other." The scraping (of the meat) finished, she made *pani* for her head with one nut. Afterwards she anointed her body with (the oil from) the other nut. Then she said to the uncles, "I crave crabs." [Kaki refers to the craving of a pregnant woman for a particular food.] She sent the uncles to get some crabs, because she wanted to get them out of the way. When she was alone, she wanted to hang herself.

As they were going to get the crabs, Tikaue struck his foot against a stone on the road. Said Tikaue to Namu, "Come on, let's return. Our niece has

na hua mau motua i 'to he fae, ua mate te moi no aua. Te ite tina ta aua moi ua mate, ua piki te hoa, ua piki te hoa ma he tumu ehi, me te tufau aua i ao te upoo, to aua maakau e mate te hoa e mate te hoa. Me te tufau aua, aoe mate. Ua pii hakaua na tumu ehi, tufau hakaua. Aoe mate!

E tou po te mate tina hua vehine, to ia kuhane ua tihe io te vahana i Nukuhiva. Te tihe ena te kuhane o te vahine io te vahana, ue-e anatu te vahana. Peau te vehine i to ia vahana, "Mea ue-e oko o oe ia u, tu u vahana." A tahi ua ite te vahana to ia vehine, me te hopu, me te honi, me te ue-e. Peau te vahana te vehine, "Mahea tia oe?" Peau te vehine, "O au nei, tu u vahana, ua mate." A tahi kiete te vahana. Peau te vahana, "Aoe oe mate. Meitei ta 'e tino." "E haa," peau te vehine, "Ua mate au. E haa, mea meitai peau oe, tu u vahana, to oe tau huua, a kohi te ehi, a oo te ena, a vau te ehi, a fiti te kaupe, a hano te puu kokuu. Kotahi hua haina paotu. A ooi i oto o titahi totoo". Te huua, te nao tina atou, e hano hua haina, peau te vehine te vahana, "Paa ta taua pa oto me te kahu enata; me te peau atu oe ia atou, e tou po pepeu hua tapa enata."

Pau e tou po, te vahana e taki hua tapa enata, me te pohoe te vehine. A tahi ua ite tia te huua, u pohoe haka ua hua vehine. Hua tau huua te ite tina hua vehine i o te pa oto, metao atou, "Ma hea tia mai te na vehine hou?" Peau te vahana ia atou, "Ta u hana te a, ma oto na po e tou haa tapu nei tu u pa oto ia atou." Hua tau huua mahao oko te nei vehine pootu oko, koakoa atou. A tahi haa tia pootu oko te vehine no hua tama mei Nukuhiva.

Ua noho aua. Me te vehine, e tahi mahina i toe ua tupu te tama, e iva mahina fanau tama oa. Na Tahia-noho-uu makaka te inoa Tuapu. Ua kei te na

strangled herself." When the uncles arrived at the house, their girl was dead. When they saw that she was dead, each of them climbed a coconut tree, and each precipitated himself headforemost down upon the ground, for each had the idea of killing himself. But when they leapt, they did not kill themselves. They climbed the coconut trees again, flung themselves down again. They did not die!

Three nights after the woman had died, her ghost came to her husband in Nukuhiva. When the spirit of the woman came to her husband, he wept continuously. The woman said to her husband, "You are weeping mightily for me, my husband." Then the husband saw his woman, and they embraced, and pressed noses, and wailed over each other. The husband said to his woman, "How did you get here?" The woman replied, "I who am here, my husband, have died." Then the husband was seized with fear. He said "You can't be dead. Your body is good." "Nevertheless," said the woman, "I have died. However, you must say, my husband, to your family that they are to collect coconuts, to grate wild ginger, to scrape coconut meat, to go in search of *kaupe* (*Carissa grandis*) flowers, to bring some *kokuu* (Indian lilac) fruits. All these things are to be put together and the juice from them squeezed into a trough." When the members of the family had disappeared, looking for these things, the woman said to her husband, "Now shut off our room with a piece of cloth; and tell them that after three nights they are to take away this curtain of tapa."

When three nights had passed, the husband took away this piece of cloth, and the woman was alive. Then the family saw that this girl was alive again. When they had seen her in the room, they thought, "How did this new woman get here?" The husband said to them, "That is my work, during the three nights I made this room tapu to you." His relatives marveled greatly at this very beautiful woman, and they were pleased. Then they knew for a fact that the woman of this handsome man of Nukuhiva was a beauty.

They lived together. In one moon a child was growing in the woman's womb, in nine moons a boy was born. Tahia-noho-uu named it Tuapu. That child

tama; ua tupu titahi, fanau moi, Makaka te kui te inoa to ia kui, Hina-tai-ii. Ua tupu hakaua te tama, fanau tama oa. Makaka te inoa Te-poea-Hiva-Oa. Ua tupu haka ua titahi tama, fanau moi. Te inoa o te kui.

Te tihe ena te tama matamua e ima ehua ua hee Namu me Tikaue iimi te honu i to he tai. Maimai aua te na honu e haka tu te a e hano, kanee aua titahi paepae kei no te hakana te tino to atou moi mate nei kakiu. Te kuhane hua vehine mate nei kakiu i Hivaoa ua ite mei Nukuhiva te hana o Namu me Tikaue. A tahi peau hua kuhane i to ia vahana, "Te nei tata eka tu u mate." A tahi peau te vahana, "E aha to oe ite tata eka to oe mate?" "Ua ite au, tu u vahana, ua hee Tikaue me Namu imi te honu, me te kaena titahi paepae kei no te hakana tu u tino tupapau."

Te pao tina te hana i Hivaoa te paepae, me to koaa te honu, peau hua kuhane no hua vehine mate nei i kakiu to ia vahana, "Te nei e tou po i toe ena mate au. Te nei, tu u vahana, tu u mate tina, a tuu mai ia u na tama hamua, e tuu iho ma he iima te tama hamua e tahi kava, e tahi pauu; i te moi e ua kahu, mea hai vai mata o te aua kui." Ue te vahana, no te mea ua ite ia ia aoe hemo titahi mea mate ta ia vehine. Ua ite ana 'tu tino feo kaka to ta ia vehine. Ua imi ia ia no te aha te nei e tou poo i toe koana tia mate.

Te poo e ua te ahiahi oi to ia mate peau ia ia to ia vahana, "Haa putuputu mai otou io oe me te tau tama, toko ua tama e tahi keke, toko ua tama ma titahi keke, te vahana io te upoko." Akaapee anatu atou, moe a te vehine. Ue-e ta te vahana me te tau tama. Ua tani te o mua moa, ua koe na vaevae na hua vehine. A tahi peau ma una to ia vahana, "Te nei tata eka tu u mate, a too mai na vaevae." A too te motua me te tau tama na vaevae, aoe he vaevae. Te e ua te moa, hope kooi ua io. Ua tata te maama nui, te toe na tino ua io, te upoko te vai. Peau hua upoko te nei, "E toe, e honi

grew, another grew in the womb, and a girl was born. The mother gave it the name of her mother, Hina-tai-ii. Again a child was growing in her womb, and a boy was born. It was given the name Te - poea - Hiva - Oa (The-beau-of-Hiva Oa). Again another child grew, a girl was born. Hers was her mother's name.

When the first-born had come to the age of five years, Namu and Tikaue went in search of tortoises down in the sea. They wanted tortoises of that kind because they were making a large stone platform in which to hide away the body of their girl who had died a long time before. [Tortoises were valued as offerings to the gods.] Now the soul of this woman who had died a long time before in Hivaoa saw from Nukuhiva the work of Namu and Tikaue. Then said this ghost to her husband, "Now is approaching the time of my death." Then the husband asked, "What makes you know your death is near?" "I looked, my husband, and saw Tikaue and Namu in search of tortoise, and making a great *paepae* in which to put away my dead body."

When the work on the *paepae* was finished at Hivaoa, and the tortoise had been found, the ghost of this woman long since dead said to her husband, "Now after three nights I am going to die. Now, my husband, when I am dead, bring to me the first-born child and put into his hands one piece of kava root, and one pig; give to the girl two pieces of cloth, to dry their tears for their mother." The husband wept, because he knew she had taken no kind of sickness. He had seen that she had a perfectly firm body. He sought to find out from her what this was all about, her dying in three nights.

In the evening of the second day before she was to die, she said to her husband, "Gather together, all of you, with the children, and put two children on one side of me and two on the other side, and let my husband stand at my head." They all sat down and waited, and the woman lay down. The husband and the children were wailing. When the first cock crew, the feet of this woman disappeared. She then said to her husband, "Now my death is near. Take my legs." The husband and the children reached for the legs and there were no legs. At second cock's crow, half of her trunk

tatou." Me te honi hua upoko te tau tama, i mui mai to ia vahana. A tahi kavii a te vahana te ouoho te upoko i o te iima. A tahi peau hua upoko, "Ua mate au, ae koana mau ia oe te na ouoho." Te mate tina hua upoko ua pana ma una o te koha fae me he manu kaiu ereere me te taau, "Oe oe oe oe oe oe oe. Te imi mai o Namu me Tikaue te kuhane to aua eiamutu Tahia-noho-uu mate nei. Hana tia to u hana, ee tia to u honu, haka tu tia tu u paepae, ave oa tu u tino i oto hua paepae. Tu u vahana, e, kaoha oe, mea taua tama." [This is chanted, *haa naumau*.] A tahi a pana hua manu i una te kaava fae, me te peau ia atou, "A pae." Ue-e atou paotu. Ue-e hui ke no te mea aoe ite haka ua te tupapau.

E, tou po ma hope te mate na te kui, ua hee na tama me te hai vai mata e puaka ta te hoa, me te kava, mau kahu enata ta te vehine, me te fiti aua mei Nukuhiva. No Hivaoa ma hea tia oti, aoe i ite a. Ta aua hee tina mei Nukuhiva titahi popoui nui, hua popoui ane iho ua tihe aua i Hivaoa. Me te fiti aua io te hii paepae to aua kui. Te tihe na aua tata eka hua paepae, ue-e te tuvehine, "Tu u kui e, Tahia-noho-uu, e-e-e-e." Namu me Tikaue, ena aua ma una hua paepae i oto titahi fae. Hana tia nei aua. Ua piki na tama ma una hua paepae. Te paepae haina tapu oko, aoe koana te pii te tau vehine. Namu me Tikaue te iite tina e tahi moi ma una hua paepae, peke oko aua, me te too aua ia ia, me te veo hia mei i una hua paepae. E haa, titii aua mei una hua paepae, hua mau tama nei u piki ana 'tu hua mau tama. E tou veohi tina, a tahi haka ea aua. Te tama hamua, O Tuapu, peau ia Namu me Tikaue, "Umaha veohi a oua ia maua, o au te nei o Tuapu, me tu u tuvehine o Hina-ta-ii. E ave maua te kava me te puua, mea tuao no to maua kui me te kahu hai vai mata." A tahi ue aua.

Ua too aua hua mau tama, me te tuu ma una ta aua upoko, me te ue-e. A tahi a kave aua hua mau tama io to aua tupuna. Ua pao.

disappeared. When full daylight was near, the rest of her body disappeared, and only the head remained. Said this head to them now, "Enough, let us press noses." And so the children pressed noses with this head and afterwards the husband did the same. Then the husband twisted the hair of the head in his fingers (to hold it). Then said the head, "I am going to die, you cannot hold that hair." When she died the head flew up on to a rafter of the house like a young green bird, and cried out, "Oe oe oe oe oe oe. The seeking hither of Namu and Tikaue for the soul of their niece, Tahia-noho-uu. Doing my work, going to seek my tortoise, building my *paepae*, carrying far my body to put it in this *paepae*. Oh my husband, greeting, and to our children." Then this bird flew up on to the ridge pole of the house, and said to them, "Farewell." They all wailed. They wailed especially because they would not see the ghost (or corpse) again.

Three nights after the death of the mother, the children, with the tear drying cloth, a pig apiece, with the kava, the woman's dress, departed from Nukuhiva. At Hivaoa no one knew whence they had come. Leaving Nukuhiva one morning early, they arrived at Hivaoa that very same morning. They went right up to the *paepae* of their mother. When they came near the *paepae*, the sister wailed, "Oh my mother, Tahia-noho-uu, e-e-e-e." Now Namu and Tikaue, these two were in a house on the *paepae*. They were at work. The children climbed up on the *paepae*. This *paepae* was the kind that is very tapu, the kind that women should not climb up on. So when Namu and Tikaue saw a girl upon this *paepae*, they were extremely angry, and they took her and threw her off the top. Nevertheless, though they had been thrown off the top, the children kept climbing up. After being thrown off three times they stopped. The first-born, Tuapu, then said to Namu and Tikaue, "Why do you throw us off, I here am Tuapu, and this is my sister, Hina-ta-ii. We are bringing the kava root and the pig, gifts for our mother, and the cloth with which to dry eyes." Then they wept.

Those two (Namu and Tikaue) then took the children, and placed them on their heads and wailed. Then they carried the two children to their grandmother. It is ended. [Placing the chil-

dren on the heads is a ceremonial custom by which children were honored and consecrated. Formal histrionic wailing was a sign alike of passionate joy and grief.]

# TUAPUU AND HER CHILDREN

(From Atuona, Hivaoa)

Tuapuu e noho me to ia vahana, fanau e tou tama, toko ua tama oa, e tahi moi. Te tama hamua, Fifa te inoa; te tama i mui mai, Paoe; te tuchine, o Hina te inoa. Tafai te kui hua tau tama e tou. Te kei tina atou, peau te kui atou, "A hee otou te mama imi, me te keitano."

Me te hee hua tama, me te koana ta atou keitano, kete ta te hoa, kete ta te hoa, kete ta te hoa. (Hua tau kete te tau kaka ehi). Ua tihe atou io te kui, me te haka aa atou te kui, "E eu! uu mai, te mama kai, te toetoe kai." Peau te kui, "A tuu tu u tau tama, ma una te fata utu." Ua tuu hua tau tama ta atou tau kete i una hua fata utu, me te hee atou hia moe.

Te ono tina te kui ua tani te ihu te tau tama ma oto ta atou hia moe, ua hee hua kui kamo hua tau kete e tou. Me te haa naunau,

"Tuapuu, Tuapuu,  
Faeta, faeta,  
A ia o ia to' tua vavahi a pohā."

Me te tuku hua tau kete e tou 'to te kua, me te tita te tua. Me te hee hia moe.

Te maama tina, hua tau tama aoe i ite haka ua ta atou tau kete. Me te peau atou ma una te kui, "I hea te tau kete mei una te fata utu?" Peau te kui, "Aoe ite au." Hua a ua kai atou ma te inai koe.

A te ahiahi hua kui popahi haka ua ia atou. "A hee, te inai imi." Me te hee atou me te koaka haka ua atou e tou kete pi. Te hua tina atou me to atou kete pi, vavao to atou kui, me te peau, "Hee mai

Tuapuu lived with her husband and three children were born, two boys, and a girl. The first born was named Fifa; the next child was Paoe; and the sister was called Hina. The mother raised all three of these children [instead of giving some away in adoption as was common]. When they were grown, the mother once said to them, "Go and get some molluscs and shell fish."

So the children went down to the sea, and gathered all kinds of shell fish, this one with his basket, that one with his basket, and the other with her basket. (These were baskets made of coconut leaf.) They came back to the mother, and woke her up, saying, "Oh old woman! Come out here, here are molluscs to eat, and crabs to eat." Said the mother, "Put them down, my children, on the food rack." When the children had put down their food baskets on this food rack, they went to have a sleep.

When the mother heard the sound of their noses (snoring) in their sleep, she went and stole the three baskets. Then she chanted a spell,

"Tuapuu, Tuapuu,  
Faeta, faeta (?),  
Here now opens wide my back."

(And her back opened up) and she put the three baskets inside, after which she again closed tight her back. Then she went and lay down to sleep.

When it was morning, the children did not see their baskets. So they said to the mother, "Where are the baskets that were on the food rack?" The mother replied "I don't know." So that day they had to eat their breadfruit paste without meat.

In the evening the mother sent them down to the sea again. "Go and seek meat," (she said). So they went and again they got three baskets full. When they returned with the three baskets full,

te kai e ia, te mama, te poii, te pue.”  
Peau te kui, “Atu iho me he mea inenahi  
ma una te fata utu.” Me te tuu hua tau  
tama to atou tau kete ma una hua fata  
atu. Aoe kai iho e tahi mana atou. Ua  
tuu pao 'tu i una hua fata atu. Me te  
hiti atou hia moe.

Te vivo tina te kui, u hia moe meitai  
to ia tau tama, u kamo haka ua hua tau  
kete inai, me te hakana i oto to ia vii  
tua.

Onohuu hee tina hua tau tama no te  
haa pi ta atou tau kete. Me te inai kamo  
ana 'tu to atou kui, me te hakana ana 'tu  
i oto to ia vii tua. A tahi vivo atou te  
hana ta atou kui. Peau te tuvehine o  
Hina, “Te nei kaikaia, to tatou kui.”  
Peau na tunane, “Kanea maua i te tona,  
e tia. U koaka haa pi te tau kete ta  
tatou me te puhi.” Peau te tuvehine  
“Peeti.”

Me te hana na tunane e ua tona hua  
ahiahi. Popahi te kui ia atou, “A hee  
haka ua to tatou inai imi.” “U paopao  
hoi ia matou, tu u kui, mai haa pi te tau  
kete me te inai. Aoe he mea koaa, io ana  
'tu te kamo.” Peau te kui, “O ai oti te  
kamo, tu u tama, kamo nei?” Peau te  
tau tama, “E hee ana iho matou te ahi-  
ahi nei.”

Ua too atou te tau kete me na tona,  
me te hee puhi tona. Koaa ta atou mounu  
e tahi mamai piau, me te fafi atou hua  
mamai piau i oto titahi tapa enata, me te  
humu i una titahi akau. A tahi a tona  
na tunane te puhi, e tou kete pi te puhi,  
te puhi keikei, te paatete tetea, te uehine.  
Me te hua atou me ta atou kete pi io te  
kui. Me te vevau ia ia, “A hee mai, te  
kai.” Peau te kui, “Atu iho ta otou tau  
kete me he mea o mua ma una te fata  
atu.” Me te hee atou hia moe.

Te nei hia moe, hia moe tikoe, hia moe  
katakata to atou, ohia haa tani tikotikoe  
ta atou ihu. Maakau te kui ua moe toi-  
toi to atou. Me te tuu ia me te kamo  
hua tau kete puhi. Me te one te tau  
tama te haa naunau te kui,

they called to their mother, saying,  
“Come hither, here is the food, mollusk  
and snail and oyster.” Said the mother,  
“Put them down on the food rack as you  
did yesterday.” So the children put their  
baskets on the food rack. They did not  
eat a single bit of it, but put it all on the  
food rack. Then they went to have a  
sleep.

When the mother thought the children  
were sleeping soundly, she again stole the  
baskets of meat, and hid them inside her  
backbone.

Ten times those children went down to  
fill their baskets. And the mother kept  
stealing all the meat and hiding it away  
in her backbone. Then they began to  
wonder what their mother was doing.  
Said Hina, the sister, “This mother of  
ours, she's a cannibal.” Said the broth-  
ers, “We will make a snare, and go fish  
with it. We will get our baskets full of  
sea eels.” Said the girl, “Just so.”

So the brothers made two snares that  
evening. The mother sent for them (as  
usual), (saying), “Go down again to seek  
meat for us all.” “We are tired, my  
mother, of bringing back the baskets filled  
with meat. Not a thing do we get out  
of it. The thieving happens every time.”  
Said the mother, “Who, indeed, could  
steal, my children, as you say?” The  
children replied, “All right, we will go  
just this one evening more.”

They took the baskets and the snares,  
and went down to snare sea eels. They  
got for bait a rotten egg, and wrapped it  
up in a piece of tapa and bound it on a  
stick [to be held under water to attract  
the eels into the snare]. Then the broth-  
ers began to catch eels, three baskets full  
they caught, great eels, of the kinds called  
white *paatete* and *uehine* (old woman).  
Then they returned to their mother with  
their baskets full. They called to her,  
“Come hither, here is food.” Said the  
mother, “Put the baskets down as before  
in the food rack.” Then they went to  
have a sleep.

This sleep, it was a lying sleep, a  
laughing sleep of theirs, in which they  
made a pretense of snoring. The mother  
thought they were really asleep; so she  
went and took those baskets full of eels.  
And the children heard the mother recite  
her spell,

"Tuapuu, Tuapuu,  
Faeta, faeta,  
A ia o ia to' tua vavahi a poha."

A tahi vivo te tau tama, "Peeti te hana no to tatou kui." Ua tuu hua tau kete puihi i oto to ia tua. Hua tau puihi, ohia honie atou i oto te vii tua te kui, he' iho he' ai atou. Me te kai atou hua kui. Taau te kui. Me te vevao to ia tau tama, me te peau ia atou, "Mamae oko au. E aha oti, e aha oti au i oto tu u kopu?" Peau te tau tama, "E aha te na mate i oto to-oe kopu, e to matou kui?" Peau hua kui to ia tau tama, "E ia tata eka tu u a mate, Oi tu u mate a kave otou ia u i Poiopena." Peau te tau tama, "E, e."

A te popoui a kave hua tau tama to atou kui i hua fenua. E tahi po i eia ua mate te kui. Oi te mate te kui, peau ia ia to ia moi, "Ia mate au, tanu iho te nei puku ma una tu u 'poko." Peau te moi, "E, e." Te na popoui, ua mate te kui, na tama kanea te ua. A tahi a tomi to atou kui. Pao na te kui te tomi te moi, a tahi tanu hua puku ma una te upoko te kui.

E tahi mahina ma hope, ua tupu hua kakano, he kehia. Me te tupu hua kehia, me te hua, me te paa. Te hee tina hua tau tama tiohi hua tumu, ua ite atou he kehia. A tahi peau a tou, "Oia nei te tumu meitai." Me te piki na tunane hua tumu, me te kahi te tau kehia, me te kai. Te kai tina ana hua tau kehia, a tahi ua ite te mea kanahau. Ua ape te tuvehine, "E Fifa, te kehia i una mai, tuu mai ia u." Ua too Fifa, me te kai. Te kakano hua kehia, oia te tuu no te tuvehine. Te koaa te puku hua tuvehine, u haahaa ia, kehia no na tunane, he puku ta ia. No e ia to ia haahaa, hua puku ua too ia, me te hakana i oto to ia kaeu. Vevao haka ua te tuvehine, "Paoe, te kehia te kohoe, tuu mai ia u." Ua too Paoe hua kehia, me te titii ia to ia tuhine. A tahi kai te kehia hua tuvehine. A tahi peau te tuvehine na tunane, "A iho oua, a pei, a hiki."

Me te aa iho na tunane mei una hua tumu, me te hina hua tumu kehia. Me te pohoe te kui, me te umaki to ia tau tama,

"Tuapuu, Tuapuu,  
Faeta, faeta,  
Here now opens wide my back."

Then the children thought to themselves, "So that is what our mother is doing." She put the baskets of eels in her back. Now these eels, when they felt themselves shut up in the mother's back, twisted about this way and that. And they bit the mother. The mother cried out. She called to the children, and said to them, "I am very sick. What can it be, what can it be, that I have in my stomach?" Said the children, "What is that death you have in your stomach, our mother?" Said the mother to her children, "Now my death is very near. Before I die carry me to Poiopena (a place)." Said the children, "Yes, yes."

In the morning the children took their mother to this place. After one night there she died. But before her death, the mother said to her daughter, "When I am dead, plant this seed upon my head." The girl replied, "Yes, yes." That morning the mother died and the children dug a hole. Then they buried their mother in it. [Only those whose ghosts were feared were buried in the ground.] When they had finished burying her, they planted the seed on her head.

At the end of one month this seed had grown, and it was a *kehia* (*Eugenia malaccensis*). The *kehia* grew, it bore fruit, and the fruit ripened. When the children went to take a look at this tree, they saw that it was a *kehia*. Then they said, "Here indeed is a good tree." So the brothers climbed the tree, and picked the fruit, and realized that it was a fine thing. The sister demanded, "Oh Fifa, that *kehia* up there, hand it down to me." Fifa took it, and ate it. The seed of the *kehia*, that was what he gave to his sister. When she got the seed, the sister was angered, because it was the fruit for the brothers and the seed for her. Because of that she was angered, because the seed had been given her, so she hid it in her waist cloth. The sister called out again, "Paoe, that *kehia* over on one side, hand it down to me." Paoe took this *kehia* and threw it to his sister. Then the sister ate this *kehia*. Then said the sister to her brothers, "Come on down now, let's get away from here."

So the brothers came down out of this tree, and the tree fell down. The mother came to life, and started to pursue her

me te paha ia atou, me te peau. "E mate otou ia u te a nei, me te kai ia u ia otou." Ua hiki te tau tama, na tunane omua, te tuvehine i mui. Te tihe na atou i Pekia, ua tata te kui. Peau Hina na tunane, "To'e vae."

Ua ite te poi mei Pekia tata eka Tuapuu, e haa mea nui atou, u haa metau atou ia Tuapuu. Me te hiki atou paotu, me te peau, "Eia Tuapuu kaikaia-a, a hiki tatou."

Ua tihe hua tau tama i Tahauku. Umaki ana 'tu te kui. Ua fiti ma he puta no te hee i Hanaiaapa, hee ana 'tu te kui ma mui, ua tihe hua tau tama i Hanaiaapa. Me te tihe te kui. Te tihe na atou i Hanaiaapa, ohia aoe he fenua i toe no te hee i mua atu, ua kau hua tau tama i to he tai me te pohoe i una te motu momo o Fatutue. U pohoe atou, ua tihe te kui ma he koutu. U maimai ia ia te piki hua motu momo, aoe he koaa, no te mea motu menia.

Ma una hua motu momo hua tau tama aoe he kai. Ua tihe te maakau te tuvehine to ia kakano kehia, me te tanu ia ia ma una hua motu hua kakano. Te tanu tina hua kakano, me te tupu, me te hua, me te paa, me te kai oia ta atou kai. A tahi peau Hina ia to ia tunane, o Fifa, "E Fifa, e Fifa. Umoi te nei kakano ua mate tatou te one, te kakano te a te kehia kai kino oe ia u, ina umoi tii a mai. Te kakano no hua kehia kai nei oe. Peau haka ua au ia oe ua mate tatou te nei te one."

A tahi vevao te kui te moi "E Hina, a tuu mai to e vaevae." Ua tuu te moi te vaevae, maimai te too te kui hua vaevae. Aoe e tihe. Peau haka ua te kui, "A tuu mai te iima." Ua tuu te moi to ia iima. Mea hohonu oko, aoe koana te too te kui. Peau te kui, "Mea meitai, tuu moi, titi mai to 'e tutae." Titi o te moi te tutae, mau vahana hunahuna te topa. Ohia ua ite te kui te nei tutae, aoe me he ave toua. Aoe koana te pii. Peau te kui, "Auma koana. Mea meitai mimi mai to'e mimi." Ua mimi te moi. Te mimi tina, koana te kui te mimi. A tahi a piki te kui. Vavena hua pinai ua koe te mimi, me te topa te kui.

children, cursing them, and saying, "You are going to die at my hands now, and I shall eat you." The children fled, the brothers ahead and the sister following behind. As they came to Pekia (a feast place in Atuona valley), the mother was close upon them. Said Hina to her brothers, "Hurry" [*literally*, "Your foot"].

The folk at Pekia, when they saw that Tuapuu was near, though there were many of them, they were afraid of her. They fled, all of them, saying, "Here is Tuapuu the man-eater, let's get away from here."

When the children reached Tahauku, the mother was following hard after them. They fled through the pass leading to Hanaiaapa, the mother always close behind, till they came to Hanaiaapa. When they had arrived at Hanaiaapa where there was no more land before them to flee upon, the children swam in the sea and saved themselves on the little islet named Fatutue. When they were safe there, along came the mother on the rocks. She wanted to climb this little islet but she could not, for it was a smooth rock.

Up on top of this islet these children had no food. The sister thought of the *kehia* seed, so she planted it up on top of that islet. After it was planted the seed grew and bore fruit, and the fruit ripened and that was the food they had. Then Hina said to her brother Fifa, "Fifa, oh Fifa. Without this seed we should have died of hunger, this *kehia* seed from the fruit you were so stingy with when you would not give me that *kehia*. This is the seed from that *kehia*. I tell you again (if it had not been for me), we should all have died of hunger."

Now the mother called to her daughter. "Oh Hina, stretch down your feet to me." The girl stretched down her feet and the mother tried to take hold of them, but she could not do it. The mother said again, "Give me your hand." The girl stretched out her hand. It was very far down, however, and the mother could not reach it. (The mother essays unsuccessfully to climb by the girl's excrement and urine.)

Peau te tuvehine na tunane, "A imi mai oua te kea vihoa no te kokoti tuu ouoho." U koaa na tunane te kea vihoa. A tahi vevao te kui te moi, me te peau, "Tu u moi, a tuu mai to 'e ouoho." A tahi a tuu te moi te ouoho, me te koaa te kui hua ouoho. A tahi peau Hina na tunane, "Umoi oua kokoti vave te ouoho. Ia tata eka te iima o Tuapuu te nei pinai, a tahi kokoti oua tu u ouoho." A tahi a piki te kui ma una hua ouoho. Te i ite tina na tunane tata eka te tihe te kui i una, a tahi kokoti na tunane te ouoho no Hina. Me te topa te kui. Mate Havaii!

A tahi peau Hina na tunane, "Te nei u pohoe tatou, ua mate ta tatou kui." A tahi a iho atou i ao. A tahi peau te tuvehine, "A fiti i uta i Hanaiapa. Peau oua te tau enata, 'A kokoti te vehie, a ua te umu.'"

Te pao tina te hana i uta, ua hoe te vaka e hano a kave i uta hua kui mate nei i to he koutu i Fatutue. Ua too hua tupapau me te kave i uta, me te tao. Te kave na te kui mate i uta, te moi o Hina noho ana 'tu i Fatutue. Te tau tina te kui, ua hua na tama i Fatutue, e hano ta aua tuvehine. Ta aua tihe na io te tuvehine, peau aua ia ia, "A pei i uta." Peau te tuvehine, "Umoi. Aoe au e tihe." Me te peau i una na tunane te nei, "Ena hee au i Havaii." A tahi ue-e na tunane. Peau te tuvehine ia Fifa, "E Fifa, ia koana to 'e einoa, umoi oe kai pe me he mea kai nei oe." Peau Fifa, "E, e." "No te mea, tu u matua enata, kai pe oe, kai oko, kai oe to hoana, te keaa tahumu (?a te umu). Peau Hina ia Paoe, "Oho te ii me te tuaana." Peau Paoe, "E aha te ia u, tu u moi." Peau Hina ia aua, "Ua kai oua te kai, a kave mai titahi mana ia u." Peau na tunane, "Ma hea te i ite atu maua ia oe ena hee oe Havaii." Peau te tuvehine, "E haa, ave na mai koua te kai ma una hua koutu nei, na u hano mai."

Ua pao ta atou ue-ue, me te kaoha, a tahi ua hee Hina Havaii. Te hee na te

Said the sister to the brothers, "Find and bring to me a sharp stone with which to cut my hair." The brothers found a sharp stone. Then the mother called the girl again, saying, "My daughter, pass down to me your hair." Then the girl let her hair down, and the mother grasped it. Then said Hina to her brothers, "Do not cut the hair right away. When Tuapuu's hands are very near the top of the rock, then cut my hair." Then the mother climbed up on this hair. When the brothers saw that the mother had nearly reached the top, then they cut Hina's hair. The mother fell. And she was dead and in Havaii (the spirit world)!

Then said Hina to her brothers, "Now we are safe, our mother is dead." Then they descended (from the rock). The sister said, "Go up into Hanaiapa valley. Say to the people up there, 'Cut firewood and light an oven.'"

When this work was finished up in the valley, a canoe paddled out to get the dead body of the mother on the rock at Fatutue. They took the corpse and carried it up the valley, and baked it. When they took the dead mother, Hina remained at Fatutue. When the body of the mother came to where they were up in the valley the brothers went down to Fatutue to get their sister. When they came to her, they said to her, "Come, let's go up-valley." The sister answered, "No. I shall not be there." And now she said to the brothers, "Now I am going to Havaii (to die)." Then the brothers wept. Said the sister to Fifa, "Now Fifa, when you find your namesake do not show the bad manners you have recently shown (*literally*, do not eat badly)." [Namesakes shared everything belonging to each other.] Fifa replied, "All right." "Because" (said the sister), "my fine fellow, you are stingy, you eat too much, you would even eat the food trough and the oven stones." Said Hina to Paoe, "Do as your older brother does." Paoe replied, "Why should I, my girl?" Hina then said to the two of them, "When you have eaten, bring a bit of food to me." Said the brothers, "How can we know where you are when you say you are going to Havaii?" The sister replied, "Never mind, you bring the food and put it on this rock and I shall get it."

When their wailing was finished, and they had exchanged greetings, Hina went

tuvehine, ua hua i uta na tunane. Ua fiti Fifa imi to ia einoa, me te koaa. Ua fiti Paoe, imi to ia inoa, me te koaa, o Tua-i-kaie, hakaiki mei Hanaiaapa.

Ua tao te kai io to aua mau einoa, te puaa titahi titahi, ua kai aua. Me te mao na. Te kai tina o Fifa, a' he mea haa tapai ia ia no te vehine? Ua kai ia me te inai, me te tau kea tao hua inai, me te tau hoana, me te tau ipo. Aoe he mea ia vai. Te mao na tina Paoe, tapai ia ia e tahi puaa no te tuvehine, e tahi kahui meika, e tahi ipo popoi, e tahi ipo poke.

Ua ite te hakaiki einoa te tapai tina hua tau kai, me te ui ia ia, "Umaha tapai ai te nei kai nui?" Peau Paoe, "No te a kave no tu' tuvehine i to he tai." Mahao te hakaiki te nei enata noho nei i to he tai. Me te hee Paoe io Fifa, me te peau ia ia, "A pei, a kave te kai no ta taua tuvehine." Peau Fifa, "Aoe he kai tapai nei au." Peau Paoe, "E haa, ua ava ane iho te nei kai." A tahi a kave aua i Fatutue hua kai tapai nei o Paoe, me te tuu hua kai ma he koutu, me te hua aua.

Te hua tina aua, ua tihe te tuvehine. Te i ite tina te tuvehine e tahi ipo popoi, e tahi puha puua, e tahi ipo poke, e tahi kahui meika, Ua ite ia e tahi ane iho kai te na, hakatu te a aoe he kai o Fifa. A tahi ue-e te tuvehine, me te tuto ia aoe haka o Fifa to ia eo. Atii ana 'tu pao 'tu te aa.

'Titahi po ua ite Paoe te mahina kei, me te tuto ia, "Atii hoi te pootu tu u tuvehine, atii te maita." Peau te hakaiki, to ia inoa, "E 'ha te a, tu u einoa?" Peau te einoa, "Atii hoi te hakatu te maita tu u tuvehine." Peau te hakaiki, "Aoe oe maimai to 'e tuvehine e io mai vehine no u?" Peau te inoa, "E, maimai au. Epo teateao maua me te tuvehine."

Popoui ua hee te tunane io te tuvehine. Te hee tina me te too te hua kao, me te hee. To ia tihe na io te motu, kiini ia hua hue kao i to he tai. A tahi ua ite Havaii, a tahi ua ite ia vehine, me te fiti mai te tuvehine, me te teateao aua. Me te peau Paoe, "Eia tu u einoa te hakaiki mei Hanaiaapa haa pea mai ia u e tiai io

to Havaii (died). When she had gone, the brothers went up-valley. Fifa went up seeking a namesake, and found him. Paoe went up seeking a namesake, and found one, Tua-i-kaie, chief of Hanaiaapa.

They cooked food at their namesakes', plenty of pig, and feasted. When they were full, when Fifa had finished eating, not a thing was left for the sister. He had eaten the meat, and the stones with which it had been cooked, and the food board, and the food vessels. Not a thing remained. When Paoe had satisfied himself, there remained to him one pig for his sister, one bunch of bananas, one bowl of *popoi*, and one bowl of *poke*.

The chief who was namesake saw this food that was put aside and asked him, "Why are you putting aside so much food?" Paoe replied, "To carry to my sister down in the sea." The chief wondered about this person in the sea. So Paoe went to Fifa, and said to him, "Come, let's take the food to our sister." Said Fifa, "I haven't any food left over." Said Paoe, "Never mind, there is enough of this food of mine." Then they took this food that Paoe had saved down to Fatutue, and put it on the rocks, and then came back.

When they had come back, the sister came. Then she saw one vessel filled with *popoi*, one leg of pig, one bowl of *poke*, one bunch of bananas. When she saw that there was just one lot of food, she knew that meant that there was no food of Fifa's there. Then the sister wept, thinking how Fifa had not obeyed her. Thus it was every day.

One night Paoe looked up and saw the full moon, and he thought to himself, "Just like that is the beauty of my sister, white just like that." Said his namesake, the chief, "What is that, my namesake?" Said the namesake, "Just like that is the whiteness of my sister." Said the chief, "You wouldn't want your sister to come here to be my wife?" Said his namesake, "Yes, I should like it. Wait and I will talk to my sister."

In the morning the brother went to the sister. He took when he went a gourd filled with oil. When he came to the islet he emptied this gourd of oil into the sea. Thereupon he looked into Havaii and saw his sister, and she came up and the two of them talked. Paoe said, "Here is my namesake the chief of Hanaiaapa

atu oe he vehine." No ia peau te tuvehine, "Maimai au."

Ua hua te tunane i uta io to ia einoa, me te peau ia ia, "Maimai te tuvehine noho me oe." Koakoa te hakaiki.

Ta Fifa hana i uta, haa pao te kai, me te kai, me te haina hai kai. Atii ana 'tu mei i mua mai. I mui 'ho titahi po a tahi kamo te ehi i una te tumu pani no te moi te hakaiki. Te koana tina te hakaiki ia Fifa i una hua tumu ehi, te topa tina Fifa i ao. A tahi kukumi te hakaiki ia ia. Ua mate Fifa. To ia toto ua paa i una te umauma te tuvehine. A tahi tuto te tuvehine, "Ua mate Fifa. E 'ha ai te mate ai Fifa na te enata kai pe?"

Peau te hakaiki, o Tua-i-kaie, ia Paoe, "Mea meitai tohuti oe to oe tuvehine. A kave mai he vehine na u." Me te hee Paoe io te tuvehine, me te peau, "Popoui fiti mai io te vahana." Peau te tuvehine, "Umoi fiti au te popoui, a te ahiahi, a tahi a fiti atu au."

Ua hua te tunane io te haka 'iki. Peau te haka 'iki, "A fea te tihe mai ta u vehine?" Peau Paoe, "A te ahiahi a tahi tihe mai." Ahiahi po ua tihe hua vehine, me te noho aua.

Popoui ua tao te puaa, he koi na no hua vehine. Peau titahi haka 'iki, "E aha te nei koi na io Tua-i-kaie?" Peau te poi, "E kai tao no te vehine, te tuvehine no Paoe me Fifa." Te haka 'iki kei mei Hanaiapa, te ono tina te haka 'iki momo mei Hanaiapa, o Tua-i-kaie, ua noho me te vehine pootu oko pootu oko, mao ia no te mea o ia te haka 'iki kei. Titahi a kanea ia titahi koi na kei me to ia matanana. Me te tuu te keee ia Tua-i-kaie me ta ia vehine, e tia koana ia te tiohi hua vehine pootu.

Te haka 'iki Tua-i-kaie aoe maimai to hee io hua koi na. Ma e ia u haahaa te haka 'iki kei. Ua imi ia pehea to ia koana te ite hua vehine pootu no Tua-i-kaie.

wanting me to bring you back to be his wife." The sister replied to him, "I am willing."

The brother returned up-valley to his namesake's house and said to him, "My sister is willing to live with you." The chief was happy.

Fifa's occupation up in the valley—it was eating up all the food, then eating some more, then eating the utensils. Thus it continued as it had always been. One day after this someone stole coconuts from the tree reserved for making hair oil for the chief's daughter. The chief caught Fifa up in the tree, and Fifa tumbled down to the ground. Then the chief killed him. Fifa was dead. His blood spurted onto the breast of his sister (i. e. she felt that he had been killed. See p. 60). Then the sister thought, "Fifa is dead. What is this death of Fifa's but the death of a stingy man?"

Said the chief, Tua-i-kaie, to Paoe. "It would be well if you would make your sister hurry up. Bring my woman up here to me." So Paoe went to his sister and said to her, "Come up to your husband's house tomorrow morning." Said the sister, "I shall not come up in the morning; in the evening I shall come."

The brother returned to the chief. Said the chief, "When is the arrival of my woman to be?" Said Paoe, "She will come up in the evening." The next evening this woman arrived, and the two of them dwelt together.

In the morning was cooked the pig that was for a feast for this wife. Asked another chief, "What is this feast at Tua-i-kaie's for?" The folk replied, "It is a food-baking for his wife, the sister of Paoe and Fifa." Now when the greater chief of Hanaiapa heard that the lesser chief of Hanaiapa, Tua-i-kaie, was living with a very, very beautiful woman, he was jealous, because he was the greater chief. So another day he prepared another great feast with the help of his tribe. Then he sent an invitation to Tua-i-kaie and his woman, so that he might have a look at this handsome woman.

The chief Tua-i-kaie did not want to go to this feast. Because of this the upper chief was angry. He tried to find a way to have a look at this beautiful woman of Tua-i-kaie's.

Te hana paotu te aa o T'ua-i-kaie he avaika me te upena, me te fififi. No eia peau te hakaiki kei to ia mataeinana, "Mea meitai oiio kokoti te fau." Ua tomii 'to he vai, e tou po hupai, touaki. I mui 'ho ua nino. Me te ta te upena. Ua pau, me te kave a topa i te kuahou i Matafenua. Te topa tina hua upena, ua mau te take o te tai. Aoe koana te toi. Ua pi hua upena te kea! Mei Matafenua ua hua te vaka no te fai ia hua haka 'iki kei te upena ua mau te take o te tai, aoe koana te toi mai, aoe he ika u koana. Te ono tina te haka 'iki kei ua mau te upena, ua tuu te keee ia hua haka 'iki T'ua-i-kaie no te hee a te oiio no te ua (?) hua upena mau nei to te take tai i Matafenua.

Oi te hee T'ua-i-kaie, peau ia ia ta ia vehine, "Te nei ua mate ia u. E haa, te fanau tina ta taua tama, me he mea he tama oa, makaka iho oe te inoa Te-poea-hei-o-Tona." Peau te vehine, "E, e."

Popoui, a te oiio ua hee T'ua-i-kaie. Aoe hee hua haka 'iki ma una te vaka, ua hee mau tatia (?). Me te tihe mai Atuona nei, ua moe e tahi po, ua avei me te tau avaika mei Atuona nei, me te peau atou ia ia, "Pehea oe?" Peau T'ua-i-kaie, "E hano au upena uku i Matafenua." Peau te tau avaika, "E mate oe." Peau T'ua-i-kaie, "Pehea te koaa?" Peau te tau avaika, "Mea nui te kea, Matau-kaea, Motu-o-fio, Kakena-te-tupuna, Papao-toni-oho, Motu-tomo-tomo. Ua pao te taki hua tau kea ia oe, a hua."

Ua kau T'ua-i-kaie. Me te hee mei Atuona, ua uku i vaho Atuona nei, aoe. I vaho Punaei ua imi hua upena, aoe. I vaho Hanamate, aoe koaa. Atii ana 'tu te uku te tau kaa'vai, e tihe Matafenua. Ua tihe Matafenua ua uku, me te koaa te upena. Ua taki te tau kea keikei paotu. Te titii na te kea mata mua, ua tihe te motu o Motufio mei to he tai. Te kea i mui 'ho ua tihe mei to he tai o Kakena-te-tupuna. Te titii tina te kea e tou, ua tihe te motu o Papau-toni-oho. Titahi kea ua tihe, te motu o Motu Tomo-tomo. Te pao tina te titii hua tau e ima kea keikei.

T'ua-i-kaie spent every day fishing with net and line. Therefore the greater chief said to his tribe, "Tomorrow you had better cut some *fau*." (The *fau* bark) was put in the stream and after three days taken out and dried. Then it was spun into cord. Then a fishing net was made. It was finished, and then taken and put down for its first catch off Matafenua. When it was down, the net got caught on the bottom of the sea. They could not pull it up. That net was full of rocks! From Matafenua the canoe came back to let this big chief know that the net was held fast on the sea floor so that they couldn't get it up, and that there were no fish. When the big chief heard this, that the net was caught, he sent a message to T'ua-i-kaie asking him to come the next day to help extricate (?) this net from the bottom of the sea at Matafenua.

Before T'ua-i-kaie went he said to his wife, "Now I am going to be killed. Nevertheless, when our child is born, if it is a boy, name him Te-poea-hei-o-Tona (The-beau-wreath-of-Tonga). The woman replied, "All right."

In the morning of the next day T'ua-i-kaie went. The chief did not go by canoe, but afoot. When he came to Atuona he slept one night, and met up with the fishermen of Atuona, and these asked him, "Where are you going?" T'ua-i-kaie replied, "I am going to dive for a net at Matafenua." Said the fishermen, "You will die." T'ua-i-kaie asked, "How will that be?" Said the fishermen, "There are many rocks, Matau-kaea, Motu-o-fio, Kakena-te-Tupuna, Papao-toni-oho, Motu-tomo-tomo. When you have loosed the net from these rocks, then return."

T'ua-i-kaie swam. As he left Atuona he dived outside the bay, but he found no net. Outside Punaei he sought the net—but no! Outside Hanamate, he did not find it. So it was as he dived along all the bays till he reached Matafenua. When he reached Matafenua he dived, and found the net. All the great rocks were holding it. When he threw up the first rock, it was the islet Motufio that rose from the sea. The next rock to come up out of the sea was Kakena-te-tupuna. When he threw up the third, it was the islet Papau-toni-oho. Another rock came, the islet Motu Tomo-tomo. In the end five great rocks had been thrown up.

Ina Tūa-i-kaie me he teao me he ako  
te tau avaika mei Atuona, ina' oi te aea  
mai (?)

(Meaning obscure.)

Ina hua mai i Atu Ona nei, aoe mate ia.  
Ohia te pao tina to ia hana, aea ia Mata-  
fenua.

When this work was done, he came up  
out of the water at Matafenua.

No eia mei i una to ia vaka te haka  
'iki kei mei Hanaiaapa veo tia me titahi  
taa, kepu te inoa. Me te mate hua enata,  
o Tūa-i-kaie. Ua hua te haka 'iki kei  
mei Hanaiaapa me to ia poi avaika me te  
upena. Te haka ea tina i Hanaiaapa, ua io  
hua vehine pootu no Tūa-i-kaie ia ia.

Because of that (the fact that he was  
not drowned), the superior chief from  
Hanaiaapa harpooned him from his canoe  
with a spear of the kind called *kepu*.  
Then the great Hanaiaapa chief returned  
with his fishermen and his net. When  
they stopped at Hanaiaapa this beautiful  
woman of Tūa-i-kaie's became his.

#### TE-POEA-HEI-O-TONA

(From Atuona, Hivaoa)

Hua mau po e tou mahina te tupu te  
tama io te kopu o hua vehine, ua noho  
aua me te haka 'iki. Me te fanau te tama,  
te ite tina te kui tama oa to ia fanau, u  
makaka tia inoa peau tia to ia vahana  
mate nei Tūa-i-kaie. Oia hoi te inoa ma-  
kaka tia o Te-poea-hei-o-Tona.

At that time the child (of Tūa-i-kaie)  
was three months old in the woman's  
womb, and those two were living with  
the chief (of Hanaiaapa). The child was  
born and when the mother saw that it  
was born a boy, she named it the name  
her dead husband had told her. That is  
to say, he was named Te-poea-hei-o-  
Tona.

To ia kei tina e keu ana 'tu ia me  
titahi pito toiki mei Hanaiaapa i to he vai.  
Ta atou hana kanea te vaka me te one  
tai. Ua tuu hua tau vaka i una te vai,  
nao! Kanea haka ua te tau vaka me te  
au ihi. Aoe ana. Hua tama Te-poea-hei-  
o-Tona, ua too no to ia vaka titahi koko.  
Ua tuu i una te vai, me te ana. Te kei  
tina hua tau tama, hua tau toiki, maimai  
atou patu te tiki, maimai atou uhi te tii.  
Te patu tina hui ke te tii titahi pito toii,  
hui ke Te-poea-hei-o-Tona. Pupua oko  
to ia tiki. Ua pao te patu te tii, ua hee  
atou io te tohua no te haa ite ta atou tii.  
Koi na kei! Pao 'tu te tau tii hui ke,  
pupua hui ke Te-poea-hei-o-Tona.

When he had grown he was continu-  
ally playing in the stream with some  
other boys from Hanaiaapa. What they  
were doing was making canoes out of  
beach sand. But when they put these  
canoes on the water, down they went!  
Again they tried making canoes out of  
chestnut leaves. But they did not float.  
This boy Te-poea-hei-o-Tona took for  
his canoe a coconut sheath. When he put  
it on the water it floated. When these  
boys were grown still larger, they wished  
to be tattooed, to have the designs put on.  
The tattooing of the other boys was of  
one kind, that of Te-poea-hei-o-Tona of  
another. His designs shone brilliantly.  
When the tattooing was completed, they  
went to the feast place to show off their  
designs. It was a great festival! The  
tattooing displayed by all the others was  
of one kind, that of Te-poea-hei-o-Tona  
was of another.

Te pao tina te nei koi na ena titahi koi  
na i Taaoa, no Hina-taumiha. Ua pa te  
ono vihu Hivaoa. Te hana te matacinana  
i Hivaoa kanea te hei no te kave io te  
haa te peiu Hina-taumiha. Ua hana te  
hoa, ua kave. A tahi hana tia hua poea  
i Hanaiaapa me te tuu ma una to ia vaka  
mei Hanaiaapa. Too tahi te hee te vaka.

When this feast was over there was  
another festival at Taaoa, given for  
Hina-taumiha. The news of it spread all  
over Hivaoa. The different tribes of  
Hivaoa were all making flower necklaces  
to take to the chiefess Hina-taumiha.  
Everyone made and took them to her.  
Now this handsome youth at Hanaiaapa

Ua hee hua enata poea ma uta. Te tihe na te vaka koko me te tau hei i Matafenua, ua tau te kakaa io te ihu o Hina-  
taumiha, i Taaoa. A tahi honi te haa te  
peiu te kakaa nui, ua naunau hua vehine,

“E aha, no Kena te nei kakaa?”

Aoe neu te vaka. Ua pao te inoa te tau  
poea te vevao hua vaka. Aoe neu. A  
tahi peau,

“E aha no Te-poea-hei-o-Tona te na  
vaka?”

A tahi noke te vaka! Te tihe na te vaka  
te fati na nau o te tau i Taaoa, ua tihe  
te vahana i Taaoa, io te vai ta keetu i  
Taaoa. A tahi ua tau te vaka me te tau  
hei.

A tahi ua too hua haa te peiu hua  
vaka. Me te ave io te ana o Taiko. A  
tahi ua ite hua haa te peiu te tau hei  
kanahau. Me te ite i oto te vai ta keetu  
—no te mea hua vai tata eka po (?pu)  
me te ana—ua ite te ata, me te ite titahi  
ata kanahau i oto hua vai. Te ite tina  
hua vehine haa te peiu nei hua ata poea,  
a tahi tufao, me te uku i oto hua vai, e  
hano popoki hua ata poea. Aoe he mea  
koana mai he ata! Ua tuu te taha me te  
tiohi haka ua. Ua ite ana 'tu hua ata. E  
tou uku tina atii. Ua paopao! A tahi ua  
tuto hua vehine, “Aoe te nei enata i oto  
te vai.” A tahi faiu te upoko, me te tiohi  
i una, me te ite te enata. A tahi a iho te  
vahana. A tahi peau hua vehine, “O oe  
te enata pe, tu u vahana.” Ua too te va-  
hana ia ia me te honi. Me te momoe aua.

A tahi peau te vehine, “Te nei, tu u  
vahana, e noho taua.” Peau te vahana,  
“E, e. E haa, aoe noho vave taua te nei.  
Fai a te koi na nui, a tahi ua noho taua.”  
Hua koi na te a no te mataeinana i Hi-  
vaao pao 'tu io hua haa te peiu. Pao 'tu  
te tau poea ua tihe io hua koi na. Te na  
koi na o te po Hotu-nui.

made his and put them in a canoe at  
Hanaiaapa. The canoe sailed with only  
the flowers in it. The youth went over-  
land. When this canoe, which was a  
coconut sheath, reached Matafenua laden  
with its necklaces, the sweet odor reached  
(literally, landed in the nose of) Hina-  
taumiha, at Taaoa. Then the chiefess  
smelt the very sweet odor, and she  
chanted,

“What, is this the perfume of Kena?”

The canoe did not move. She called the  
names of all the beaux. But the canoe  
never moved. Then she said,

“What, is that the canoe of Te-poea-  
hei-o-Tona?”

Thereupon the canoe moved! When the  
canoe reached the surf at Taaoa beach,  
the man reached Taaoa also, and went to  
the bathing pool at Taaoa. Then the  
canoe with the flower necklaces came  
ashore.

The chiefess came and took the canoe,  
and carried it into the sea cave called  
Taiko. Then she saw the lovely neck-  
laces. And she looked into the water of  
the pool—for this pool is close to the  
cave—and she saw her reflection, and she  
saw too another beautiful reflected image  
in the water. Now when the chiefess saw  
this image of a handsome youth, in she  
leapt and dived down into the pool, try-  
ing to catch this beau's image. Not a  
thing did she get! She came out and  
took another look. She kept seeing this  
reflection. Three times she dived in this  
way. She got tired of it! Then this  
woman bethought her, “This man is not  
in the water.” Thereupon she turned her  
head and looked up, and there she saw  
the man (in a tree). Then the husband  
came down (out of the tree). Then the  
woman said, “You are an evil fellow, my  
husband (because you have spied on me  
bathing).” But the husband took her and  
they embraced. And they lay together.

Then said the woman, “Now, my hus-  
band, we shall dwell together.” The hus-  
band replied, “Yes, yes. But we shall not  
live together right away. First we shall  
celebrate a great festival, then we shall  
dwell together.” This feast was for all  
the tribes of Hivaoa at the chiefess' house.  
All the beaux came to the feast  
and dance. The festival was set for the  
night Hotu-nui (full moon).

Ua pao te teao me te vehine, ua hua te vahana i Hanaiaapa. Haa peipei te matainana pao 'tu no hua koi na. Ohia ua tihe hua po, o Hotu-nui, ua hee pao 'tu te poi no te koi na. Ua hee me hua poea nei. Te tihe na i Tahauku, ua po. Te poi i Taaoa koi na nei te koi na, tiohi nei te vehine. Ihea to ia vahana poea, Te-poea-hei-o-Tona? E ui ana 'tu hua haa te peiu ma una te poi tihe nei io hua koi na, "I hea tu u vahana, Te-poea-hei-o-Tona?" Peau te poi, "E na hee nei." Peau te vehine, "A fea te tihe, ua po, ua po."

Te tihe tina hua enata poea mei Tahauku i Atuona, te vahi me te inoa o Hopupu, me te ite e ua vehine pootu oko. To aua hana, Komumu.

Me he kii ma pu oriri to oe aoha.  
Nau teita na te 'tua oe avei  
Ua nui te haa ta ia kehu,  
Ta ia kehu.<sup>3</sup>

Ua ite te enata poea hua mau vehine pootu, ua pe to ia kopu te hinenao ia aua. A tahi peau hua poea ia aua, "Ua ue!" Peau hua mau vehine hae nei, "O?" Peau hua enata, "A moe tatou." Peau na vehine, "Umoi. Mai nei, me i na i uta, no te mea e uapu te i nei, oi ite a mai te poi."

Timata atou te fiti. Me hua hana ana 'tu te komumu hua mau vehine. Mea koini oko! Te inoa no na vehine hae nei Na-oputu. Me hua hana te ia taha, peau ana 'tu te vahana, "A moe tatou." Peau Na-oputu, "Me i i uta 'tu." Te tihe na Pekia, peau Te-poea-hei-o-Tona, "A moe tatou, ua ue, i nei." Metao hua poea nei a keu ia ia aua Pekia, me te hua ia. Peau ana 'tu hua mau vehine, "A pei me i Hikokua."

After he had finished talking with the woman, the husband returned to Hanaiaapa. All the tribes were getting ready for this festival. When this night Hotu-nui came, all the folk came for the feast and dance. This beau (of Hanaiaapa) came too. When he reached Tahauku, it was dark. The people at Taaoa enjoying the feast, looked at the woman (the chiefess). Where was her handsome mate, Te-poea-hei-o-Tona? The chiefess kept asking the people arriving at the feast, "Where is my husband, Te-poea-hei-o-Tona?" The people replied, "He is coming." Said the woman, "When will he arrive? It is getting dark."

When this beau reached Atuona, coming from Tahauku, at the place called Hopupu he saw two very beautiful women. They were making up *komumu* songs. [The *komumu* is a variety of song that is chanted to an accompaniment of tapped sticks. My informant explained to me that this story records the origin of the *komumu*.]

Like a flute and a shell is the song of  
your greeting.  
You meet the god of sweet smelling foliage,  
Great his anger with his lover,  
With his lover.  
With his lover.

When the handsome youth saw these two beautiful women, he was filled with desire (*literally*, bad was his stomach with passion) for them. The youth said to them, "I say, you two wives!" These two ghost women said, "Hello, what is it?" The man said, "Come, we three must lie together." The women replied, "No. But come this way, come up-valley a little way, for this is a thoroughfare, and the folk passing this way would see."

They started going up-valley. And all the while they kept singing the *komumu*. Very, very sweet it sounded! The name of those two women was Na-oputu. (The *oputu*, a kind of bird.) As they kept going on, the husband kept saying to them, "Let's lie together." Na-oputu kept replying, "A little further up." When they came to Pekia, Te-poea-hei-o-Tona said, "Come, my two wives, we three must lie together here." The young man

<sup>3</sup> As the story is recited the song is chanted in a monotone, repeated throughout, and ended with a sustained note on the final *kehu* rising somewhat in pitch. The word *kehu*, which I was told signified lover, literally means a person with reddish hair.

Ua tahi te moa, te tihe na atou Fae-epu, peau te poea, "A moe tatou i nei. Ua tani te moa." Peau na vehine hae, "A pao tatou no Hikokua." Ua fiti atou. Ua tihe Hikokua. Peau hua poea, "O ia nei Hikokua. A moe tatou i nei. A tou moa a tani. Tata eka maama. A fea te moe?" Peau Na-oputu, "A pei me i te Fae o Pohu." Me te tihe atou io hua Fae o Pohu, maama.

Te pao na enata mei Hanaiapa no te hee te koi na i Taaoa, ua ite hua poea hee nei i mua atou i Tahauku. Te tihe na hua tau pao na enata i te koi na i Taaoa, ua ui te matacinana me te haa te peiu ia atou, "E 'ha ite otou i Te-poea-hei-o-Tona?" Peau hua poi, "Kapo nui to ia hee na. Matou te poi pao na." Peau te haa te peiu, "Aoe tihe mai nei." A tahi (peau) hua haa te peiu ia hua matacinana io te koi na, "A pei tatou pao 'tu, a imi te vahana poea. Ena ua io Na-oputu." O ia te vivo hua haa te peiu.

A tahi ua fiti te matacinana me te haa te peiu. Te tihe na atou pao 'tu, ua ui te poi i Atuona. Ua ui te poi, "E 'ha i ite otou Te-poea-hei-o-Tona?" Peau te poi, "Ua ite matou te po me na vehine pootu oko." Peau te haa te peiu, "Na-oputu. Ua io tu u vahana." A tahi umai, me te matacinana. Te tihe na Hikokua, maama. Ua ite te vehine mei Hikokua i Fae o Pohu to ia vahana me na vehine. A tahi a fiti te vehine.

Vevao te vehine te vahana, "E koo, e, a hua mai. Mau vehine hae te na." Peau na vehine hae te vahana, "A pau." Patu mamua hua vahana. Umaki te vehine toitoi ia atou totou. Te tihe ena Fatunoho, te vahana me na vehine hae, ua tihe te vehine toitoi i Fae o Pohu. Me te vevao ia te vahana, me te peau, "A hua mai." Peau te vahana, "Aoe koana te hua haka ua. Ua io au me na vehine hae." Me te hee ana 'tu i mua hua vehine me na ve-

thought he would have his play with them at Pekia, and then he would come back. But the women kept saying, "Come, we must go up to Hikokua."

When they came to Faepu a cock crew (it was early morning), and the young man said, "Let us lie together here. The cock has crowed." The ghost women replied, "We shall stop at Hikokua. So they went on up-valley. They reached Hikokua. Said the young man, "Now here is Hikokua. Let us lie together here. The third cock has crowed. Dawn is near. When are we going to lie together?" Said the *oputu*, "Come, we will go to Fae o Pohu (House of Pohu)." And when they arrived at Fae o Pohu it was light.

When the last of the people from Hanaiapa were coming to the feast at Taa-oa, they saw the handsome youth going ahead of them at Tahauku. So when these men came to the feast place at Taa-oa the people and chiefess asked them "Have you seen anything of Te-poea-hei-o-tona?" These folk said, "Just a little while ago he was ahead of us. We are the last of the people coming." Said the chiefess, "He hasn't reached here yet." Then the chiefess said to the people at the festival, "Come along, all of us are going to search for my husband. The *oputu* have got him." This was the thought of the chiefess.

Then the people and the chiefess set off. They all came to Atuona and asked the folk there. The people asked, "Have you seen Te-poea-hei-o-Tona?" Said the folk, "We saw him last night with some very beautiful women." At this the chiefess said, "That's the *oputu*. They have got my husband! Then she set out in pursuit, she and her people. When they reached Hikokua, it was light. From Hikokua the woman saw at Fae o Pohu her husband with those women. Then she started up valley again.

The woman called to her husband, "Old fellow, come back. Those are wild women you are with." The ogresses said to the husband, "Come, let's go." They pushed the man ahead of them. The true wife set out after them. When the husband and the wild women reached Fatunoho, the true wife had reached Fae o Pohu. She called again to her husband, "Come back." The man replied, "I cannot come back. These ogresses have got

hine hae. Umaki ana 'tu te vehine toitoi.

Ua tihe te vahana me na vehine hae Naketu, me te haka ea. Ua tihe te vehine i Fatunoho. E ia e tahi tumu pua i uta atu hua taha, te vahi o Peehau te inoa. Me te hee hua vehine, hua haa te peiu, io hua tumu pua. Me te vevao to ia vahana, "Te-poea-hei-o-Tona, e, tu u vahana, e, a hua mai, a tiohi mai oe ia u." A tahi tiohi te vahana. U peau na vehine hae, "Umo'i oe tiohi. E fee te a. Maua na vehine no oe." A tahi ua tuu te haa te peiu to ia upoko i oto te fee. Me te vevao hakaua to ia vahana, "E koo, e, tiohi mai oe ia u. A pae oe, tu u vahana." Me te tufau, me te eva ma una te mana pua. Ua ite te vahana ua mate to ia vehine.

Te mataeinana no hua haa te peiu mate nei te ite tina to ia mate, me te umaki atou ia ia. No te mea ite atou ina ua koi atou tata eka ana 'tu ia ia, auma oti mate hua haa te peiu. Te tihe na hua mataeinana io hua tumu pua, ua ite atou mate Havaii ta atou haa te peiu. Me te too hua haa te peiu, me te hee no te kave hua haa te peiu mate i Taaoa.

Te ite tina na vehine hae ua mate te haa te peiu mei Taaoa, o ia hoi te vehine no Te-poea-hei-o-Tona, peau e tahi vehine hae ma una titahi vehine hae, "E hoa, mea meitai a kai taua te tieoe nei." Peau titahi vehine hae, "Umo'i e hoa, e kai ta taua vahana." Peau te hoa, "Ia oe te toitoi." Peau haka ua te vehine hae meitai, "E me te mea ua kai taua ta taua vahana, e aha te mea koaa?"

Hua vahana ono ana 'tu te nei tau tekao. E 'ha ai te haa metao? A tahi peau hua mau vehine ia ta aua vahana, "A pei, a hee tatou ta tatou fenua." Te vahana hoi i mua, na vehine ma mui. Ua hee atou, me te tihe Teahikaha, tiohi te mata Hanau. He' ana 'tu, he' ana 'tu atou totou, me te tihe i Hanau. Te tihe ena i Hanau, aoe he enata te na fenua. A tahi ua ue-e hua vahana, o Te-poea-hei-o-Tona. A tahi peau hua vehine hae makaka, "E aha tai ua e nei?" A tahi ue oko hua vahana poea, peau haka ua hua vehine hae, "Umo'i oe ue-e, u kai a au ia oe." A tahi ua topa na kiko mata hua vehine hae i no he epo, me te nape te eo, me te topa ana 'tu hua eo i to he epo!

me." And all the while he was going on ahead of her with the wild women. The wife kept following on.

The husband with the wild women came to Naketu, and there they stopped. The wife had reached Fatunoho. Now there is a flowering tree just above this place, at a place called Peehau. The chiefess went to this tree. Then she called to her husband, "Oh Te-poea-hei-o-Tona, my husband, come back, look back at me." Then the husband looked. But the wild women said to him, "You must not look. That one is going to hang herself. We two are your wives." Then the chiefess put her head into the noose. She called again to her husband, "Oh old fellow. Look here at me. Farewell, my husband." And she leapt, and swung from the branch of the flowering tree. The husband saw that his wife was dead.

When the tribesmen of the chiefess saw her death they hastened up to her. For they knew that if they hurried right up to her, perhaps the chiefess would not yet be dead. When they reached the tree, however, they saw that their chiefess was dead in Havaii. So they took down (the body of) the chiefess, and set off to take their dead chiefess to Taaoa.

When the wild women saw that the chiefess of Taaoa was dead, that is to say the wife of Te-poea-hei-o-Tona, one of the wild women said to the other, "My dear, let's eat this fellow." But the other wild woman said, "No, my dear, let's not eat our husband." Said her friend, "As you think right." The good wild woman spoke up again and said, "And suppose we eat our husband, what shall we gain by that?"

All the while the man was listening to this talk. Why should he be afraid? Then the wild women said to their husband, "Come, let us go to our country." (Off they went), the husband before, the women following after. They went on and came to Teahikaha, whence they saw the point of Hanau. They all kept going, till they reached Hanau. When they arrived in Hanau valley, there was not a man in that land. Thereupon the husband, Te-poea-hei-o-Tona wept. Then said the cannibal wild woman, "What are you grieving about?" Then the handsome husband wept loudly, and the ogress said again, "Stop crying, or I shall eat you." Then that ogress' eyes popped out,

Haa metao oko hua enata nei, o Te-poea-hei-o-Tona. Peau te vehine hae meitai ma una te vehine hae makaka kaikaia, "Umoi e hoa, haa hopo hopo ta taua vahana." A tahi ua koe te topa na kiko mata me te eo na hua vehine hae kaikaia, me te tihe to ia tino pootu oko. A tahi peau te vehine hae meitai, "A pei, te vai kaukau me ta taua vahana." Me te hano atou te vai kaukau. Me te hua i to he fae no te hia moe.

A tahi peau i to he fae te vehine hae meitai ia hua vehine hae pe, "Mea meitai, e hoa, o oe te moe o mua me ta taua vahana." Peau te vehine hae kaikaia, "O oe a mua." Peau te vehine hae meitai, "Umoi, o oe o mua. E hano au ta tatou kaikai haa pei pei."

Te vehine hae meitai peau haka ua ma una hua vehine hae pe, "Te pao tina te moe me oe, te mao na tina tatou, a tahi moe atu au me ta taua vahana. Peau te vehine hae kaikaia, "E, o ia te teao toitoi." A tahi ua hee i vaho te vehine hae meitai, ua noho i oto te fae te vehine hae pe. Me te moe me ta ia vahana. Te pao tina te moe hua vehine hae kaikaia, ua hua i vaho me te vahana, me te kai atou totou ta atou kai. Te maona tina atou totou, peau te vehine hae kaikaia to ia hoa, "Te nei ua hee au e ika hi. A moe oe me ta taua vahana."

Te nao tina te vehine hae pe te ika hi, te moe tina te vehine hae me ta ia vahana, u peau i ta ia vahana, "Umoi au ua mate oe, tu u vahana, u kaia oe tu u hoa." Peau te vahana, "Pehea ta u koaa. Ina ua kai ia u ua mate au." A tahi ua moe ia me te vahana. Me te tiai aua ia hua vehine hae pe to ia tihe ena me te tau ika.

Ohia ua tihe hua vehine hae pe me te ika, vevao, ia to ia vahana me to ia hoa, "A uu mai me te vahana ta tatou ika kai." Ua kai atou. Maona. Me te peau te vehine hae makaka to ia hoa, "Mea meitai o oe te moe ta taua vahana?" Peau te hoa, "Meitai te ia. E haa, meitai atu te moe tatou totou. O oe e tahi kaukau, o au ma titahi kaukau. Peau te vehine hae pe, "Umoi, e hoa. Pehea te nei. Too tahi au, too tahi oe, too tahi ia, e tahi haina toko ua taua. Aoe e hoa meitai. Umoi. O oe, e hoa, te moe me

right down to the ground, and she licked her chops and that tongue licked right down to the ground! Great was the fear of this man, Te-poea-hei-o-Tona. Said the good wild woman to this evil ogress, "Don't do that, my dear, you are frightening our husband." Then the action of the eyes and tongue of the cannibal woman ceased, and her body became again very beautiful. Then the good wild woman said, "Come, let's go and bathe with our husband." So they took their bath. Then they came back to the house to sleep.

When they were in the house the good wild woman said to the evil one, "It will be well, my dear, if you lie first with our husband." The cannibal woman replied, "You first." Said the good wild woman, "No, you first. I am going to get a meal ready for us."

The good wild woman said again to the evil one, "When you're lying with him is done, we shall satisfy our hunger, and then I shall lie with our husband." Said the cannibal woman, "Yes, that is right." Thereupon the good wild woman went out and the evil woman remained in the house. She lay with her husband. When this was done this ogress went outside again with the husband, and they all had their meal. When their hunger was satisfied, the cannibal woman said to her companion, "Now I am going fishing. You go and lie with our husband."

When the evil ogress had gone to fish, and the other wild woman had lain down with her husband, the woman said to her husband, "I shall not kill you, my husband, it is my companion that wants to eat you." The husband replied, "What can I do? If she eats me, that means my death." The woman lay with the man. And they watched for the evil ogress to return with the fish.

When the evil ogress came back with the fish, she called out to her husband and his companion, "Come out with the husband and eat our fish." They ate; and were full!

ta taua vahana. Ina maimai oe te ia po tuu mai ta taua vahana me au, mea meitai."

Ua pao, me te hee te vehine hae pe, e moe to ia fae. Ua moe te vehine hae meitai i oto te fae toitoi me te vahana. A tahi u tatau hua vahana ma una hua vehine hae meitai pehea tia to ia tihe o hua taha nei. "Umoi oe haa metao haka ua. Ua pao te kaikaia to oe vehine, no te mea ua tihe oe io maua i nei. Noho nei oe to oe fenua, ua ite atu maua ia oe. O oe te enata poea oko ma una te tau poea haka tahi. Kamo ai maua ia oe."

## TONA-HEI-EEE

(From Atuona, Hivaoa)

Te nei vahana, Te-poea-hei-o-Tona oi te tihe i Atuona nei, ua noho ia titahi vehine i Hanaiaapa, no te koaa e tahi tama, o Tona-hei-eee. E tou mahina te fanau tina te nei tama, ua io te motua te kamo Na-oputu. A tahi peau hua vahana te vehine hae meitai, "Aha koana ia oua te kamo tu u tama, me he kamo oua ia u?" Peau te vehine, "E. Mea avai noa ia maua te a, tu u vahana. Te aa maimai oe e hano atu maua ia ia." Peau te vahana. "E, e."

Mei hua po e tahi mahina pao, ua tupu te tama hua vehine hae meitai. A, a, a, a, fanau te tama, tama oa. Me te makaka te inoa Haka-hua-hei. Tafai na vehine hae hua tama, a, a, a, a. Ua kei hua tama. Peau te vahana ia hua mau vehine hae, "Te nei kei ta tatou tama nei, mea meitai a hee oua a kamo tu u tama i Hanaiaapa; me te kave mai."

Me te fiti hua mau vehine. Me te kamo hua tama. (Te nei kamo na hua tama, o ia te pio mei ma mua mai e tihe te nei tapu te tau enata haa moe i oto to atou fae te tama iti too tahi.) Me te kave hua mau vehine hae nei hua tama io to ia motua o Hanaui. Te ite tina te motua to ia tama, mea ue-e oko. Mea haa taetae oko hua mau vehine hae nei i hua tama kamo a nei i Hanaiaapa aua.

Pao 'tu te a, keu ana 'tu hua mau tama. Keikei mau tama nei, kohumuhumu te vehine hae pe no te mea ua vivo na

When they had finished the evil ogress went to another house to sleep. The good wild woman slept in the true house with the husband. Then the man recounted to the good woman how he had come to be there. (She said), "Don't be afraid any more. Your wife has stopped being a man eater because you have come here to live with us. Stay here in this your land and we shall look after you. You are a very good looking young man, handsomer than any other man. Hence it was that we stole you."

Now the man, Te-poea-hei-o-Tona, before he had come to Atuona on this trip, had dwelt with another woman at Hanaiaapa, and he had had a son born, Tona-hei-eee by name. It was three moons after the birth of this boy that the father was stolen by Na-oputu. The man asked the good wild woman, "Couldn't you two steal my child as you stole me?" The woman replied, "Yes, that will be easy, my husband. Whatever day you wish, we shall go and get him." The husband replied, "All right."

A month later the good wild woman was with child. After many days the child was born, and it was a boy. It was given the name Haka-hua-hei. The wild woman fed this boy for a long, long time. He grew large. Then the husband said to the women, "Now that our boy has grown up it would be well if you would go and steal my child at Hanaiaapa and bring him here."

The women set out. And they stole the child. (It is on account of the theft of this child that from that time until now it is forbidden for people to leave a small child asleep alone in a house.) The wild women brought the child to its father at Hanaui. When the father saw his child, he wailed loudly [showing his joy]. The wild women came to be very fond of this child they had stolen at Hanaiaapa.

The children were all the time playing together. As they grew up the evil wild woman took to criticising the boy that

vehine hae nei te tama kamo a too tahi atu to ia ii. Oi keu na tama nei, hua tama kamo a i una to ia ii. Titahi a hua mau tama e hano te hana titahi fae, fae ke te hoa, fae ke te hoa. Ua pao te fae te tama kamo a, aoe pao to ia fae titahi tama. Ue te tama o te vehine hae. Ua hee hua tama io to ia mau kui. Peau na kui, "E aha to 'e ue-e?" Peau hua tama, "Ue hoi au no te mea aoe pao tu u fae, ua pao ta tu u hoa." Peau na kui, "Ua pao to te tuaana fae, e aha to 'e ue-e? Toua ta oua?" Peau hua tama, "Aoe maua toua." Peau te vehine hae kaikaia, "Epo, ma titahi a te tiohi."

Ua ono te nei teao te motua. Te haka 'u te nei teao, "Ma titahi a a tahi ua ite," haka 'tu te a, "Ma titahi a e hano e kai hua tama kamo a me to ia motua." Ua hee te tama kamo a io to ia motua, me te ui ia ia, "E aha te tekao hou tu u teina?" Peau te motua, "Tihe mai hoi to 'e teina me te ue-e. Au na ta ue pehi ae oe ia ia." Peau te tuaana, "Hana fae to maua. Te pao tina tu u fae, aoe pao to ia, o ia te pio to ia ue. Aoe au pehi ia ia." Atii te teao ma una na kui hua tama tuaana nei.

Peke na kui na hua tama aua, "E ia o ia hana fae ta oua, ua pao te fae to 'e tuaana, a'e pao ta oe, ue oe. Aoe pehi to 'e tuaana ia oe, ue oe! Au na ta maua pehi a ia ia oe, e ia o ia aoe." Ua vivo te motua, "Ena te hana i mui 'ho."

Te hana mau tama nei, keu ana 'tu. Ue-e ana 'tu te tama teina, te tama na te vehine hae. Pao 'tu te tau hana ma oto te keu hana nei haa mau tama te tama tuaana ma una ana 'tu. No e ia haahaa oko na vehine hae. Titahi a te nao tina te tama teina titahi taha ke, ua tihe te tama tuaana io to ia motua. Peau te motua, "Tu u tama, mea meitai a hiki taua. Ena te taeka ua kai ia taua."

Te nao tina hua tama teina mei o to ia motua, e ia o ia ua nao io to ia mau kui, na kui ako ana 'tu ia ia te keu. Ua vivo te motua a te oiio na kui ena a tuu te keu. Peau te motua to ia tama, "Me

had been stolen because she thought he was the stronger. Whenever the children played, it was always that stolen boy who excelled. One day the boys were playing at building houses, each making his house. When the boy who had been stolen had finished his house, the other child had not yet finished his. The child of the wild woman wept. He went to his mothers. Said the mothers, "What are you crying about?" Said the child, "I am crying because the other's house was finished before mine." The mothers said, "When your elder brother's house was finished before yours, what made you cry? Did you fight?" The child replied, "No, we didn't fight." Said the evil wild woman, "Wait till another day and we'll see."

The father overheard this talk. The meaning of these words, "Another day we'll see," he knew to be, "Another day we shall catch and eat this stolen child and its father. The boy that had been stolen came to his father and asked him, "What did my younger brother say?" The father replied, "Your younger brother came here weeping. I thought you had struck him." Said the older brother, "We were making houses. When mine was finished his was not: that was the reason for his crying. I didn't hit him."

The mothers were angry with that child of theirs, "Here you go making houses together, and when yours isn't finished and his is, you cry. Your elder brother didn't strike you at all, but you cry! Our opinion is that he hit you, whatever you say." The husband thought to himself, "Yes, they will get in their work afterwards."

The boys kept playing together all the time. The younger brother was always crying, that child of the wild women. In everything they did in their play the older brother excelled. Because of that the two wild women became very angry. One day when the younger brother had gone off somewhere else, the older child came to his father. The father said to him, "My child it will be well if we leave this place. That ogress(?) is going to eat us."

When the younger child had left his father he had gone to his mothers, and they were teaching him a game. The father thought to himself that on the morrow they were planning to have that

te mea tuu mai te keu umau au mei, umoi oe too. Tuu mai aua ia oe te umau vahana, ua too oe." Peau te tama no to motua, "E, e." Peau te motua, "Ia ona oua, e tihe ma tai o Fatuuku, a hua oe. Umoi oe hee ana 'tu."

Ua tihe na vehine hae me ta aua tama io te motua te tama oa. Ua kai atou te kai hua po. Popoui peau na kui ma una na tama, "Tona-hei-eee, a mai. Haka-hua-hei, a mai." Ua hee na tama te ao na kui. E ia te ao na kui te umau au mei, me te umau vahane. Ua too te vehine hae kaikaia te umau au mei me te tuu ia Tona-hei-eee; me te tuu te vehine hae meitai te umau vahane ia hua tama. Ua too hua tama. A tahi ua too te kui pe te umau au mei me te tuu no te tama teina, to aua tama. Me te too na tama to aua mou umau, me te peau na kui ia aua, "A pei, a fiti tatou Te-haa-tani-napu." A tahi peau te motua to ia tama, "Oho te ii!" Ua fiti na tama me na kui, me te tihe i hua taha. Me te peau na kui ia hua mau tama, "A ona oua te nei. E tihe Uahuna, a hua mai." Ua vivo te tama tuaana te teao to ia motua, te peau tina ia ia pee nei, "Mei Fatuuku, a hua mai."

Ua ona na tama. Te hee na aua, mea kanahau te tiohi ia aua, ua hakatu ta aua koi! Te nao tina mamao ki hua mau tama, ohia aoe i ite haka ua na kui ia aua, ua hua na kui me te hee io te vahana, ta aua maakau e mate na tama. Te tihe ena hua mau tama i Fatuuku a tahi tekahi te tuaana te teina. Me te topa te teina i to he tai. Ua fati to ia umau au mei. Te topa tina te teina i to he tai, vevao ia ia to ia tuaana me te peau, "E too mai, e hoa. Aoe ia u." Peau te tuaana, "Aoe io taua toko ua mai nei no te piki, taua toko ua ua nao ana iho me ia u."

Te hua tina na vehine hae i oto aua vahana, aoe hua vahana. Ua nao. Ta

game played. Said the father to his child, "If they set you to playing with umbrellas and hand you a breadfruit leaf, don't take it. If they give you a palmetto leaf, that you will take." The boy replied, "All right." Then the father said, "When you fly and come down in the sea by Fatuuku,<sup>3a</sup> you must return. Do not keep going on."

The wild women came with their child to the father and his child. They ate their meal that night. In the morning the mothers said to the children, "Tona-hei-eee, come here. Haka-hua-hei come here." The children went and stood before the mothers. There before the mothers was a breadfruit leaf and a palmetto leaf. The cannibal ogress took the breadfruit leaf and offered it to Tona-hei-eee; and the good wild woman offered the palmetto leaf. The child took the latter. Then the evil woman took the breadfruit leaf umbrella, and gave it to the younger brother, their child. The children took their umbrellas, and the mothers said to them, "Come, let's go up Te-haa-tani-napu mountain." Then the father said to his child, "Keep your head about you!" The children went up (the mountain) with their mothers and came to that place. The mothers then said to the children, "Now fly. And when you come to Uahuna, come back." The older brother bethought him of the words of his father, when he spoke thus, "You must turn back at Fatuuku."

The children flew away. As they went it was a fine sight to look at them, such was their speed! When they had disappeared far off in the distance and were no longer to be seen by the mothers, the women returned to the husband, thinking that the children had been killed. When these children came to Fatuuku the older brother kicked the younger. This made the younger fall down into the sea. His breadfruit leaf umbrella broke. When the younger fell into the sea, he called to his elder brother, saying, "Lend me a hand, friend. I have no leaf under me." Said the older brother, "This is not strong enough to sustain us too, we should both of us sink and I too would drown."

When the wild women came back to their husband's house, there was no hus-

<sup>3a</sup> "Futuuku" is the Marquesan name of the island referred to. In the widely used form Fatuuku the superfluous "h" is the result of French mispronunciation.

aua maakau, ua nao ia to ia hana. O ia a ia, ua ee i hua taha te ona tina na tama. Tiai nei i eia to ia tama. Ua hua mei Fatuuku hua tama, me te tihe io to ia motua i hua taha ona nei, me te tihe io te motua. Peau te motua ia ia, "Te nei, tu u tama, a pei. A fiti." Me te fiti te motua me to ia tama i Atuona nei.

Te Koi na Ii no titahi haa te peiu i Hanaiaapa. Peau te haa te peiu te mataeinana, te enata koana te ii iaia, ave mai me te kekaa. Ua fiti te mataeinana, me te tau vehine, me te tau vahana kaka a imi, me te tau manu imi te kaka a no hua haa te peiu. Ua hua te tau enata imi kaka, aoe he ii koaa.

Ua fiti na manu e ua, Kotae, Kopea. Toitoi noa ua fiti hua mau manu nei io te tama tuaana kamo a nei mei Hanaiaapa, o Tona-hei-eee. E ia hua tama nei ma una te tumu pua. Te tihe ena hua mau manu ma una hua tumu pua, peau Kotae ia Kopea, "E hoa, e, enata poea te noho to he tumu pua nei. Hee mai oe tiohi." Ono nei hua tama te teao na manu me te tuto ia, "O ia nei te mea hui ke. Manu te teao me he enata." Te ite na Kopea ia hua enata, mahao oko. A tahi peau hua enata na manu, "Kotae, Kopea, no te aha koua?" Peau na manu, "Fiti mai maua te ii imi no te haa te peiu." Peau te tama, "E ia te ii." Peau Kopea me Kotae, "E hoa, e na koana ta taua ii." Peau na manu ia hua tama, "A faki mai to maua ii." Peau hua tama, "E," me te peau ia aua haka ono meitai.

"Kotae, iua,  
E tau oe i hea, iua,  
E tau au no he umau, iua,  
Te umau te poea, iua,  
Poea me Tona-hei-eee, iua,  
Ae, iua."

Peau hua tama ia Kotae, "Ua ono oe?" Peau Kotae, "E." Peau hua tama, "A tatau mai." Kotae tatau me he ii ia ia.

Peau hua tama ia Kopea, "A ia ta oe." Haka ono Kopea.

"Kopea, iua,  
E tau oe i hea, iua,

band. They supposed he had gone to work. But this was the reason he was gone: he had fled to that place whence the boys had flown. There he was watching for his boy. This child came back from Fatuuku, and reached this place where his father was. Said the father to him, "Now, my child, come along. Let's get away." So the father and his child came to Atuona.

There was a singing festival in honor of the chiefess of Hanaiaapa. The chiefess told the people to bring eulogies to sing in her honor, and to bring sweet smelling things. The tribe all went up-valley, the women and the men, and even the birds, seeking sweet things for the chiefess. The people came back without having found any songs.

Two birds, Kotae (tropic-bird) and Kopea (swallow) went up-valley. And for sure these two birds came to the place where that child stolen from Hanaiaapa, that elder brother, was stopping. There was the child up on a flowering tree. When the birds came to this tree, Kotae said to Kopea, "Friend, look here, he is a handsome youth dwelling in this tree, come and see." The child heard the words of the birds and thought to himself, "Now here is something unusual, birds talking like men." When Kopea saw this man, she marvelled greatly. Then the man said to the birds, "Kotae, Kopea, what are you here for?" Said the birds, "We have come up seeking eulogies for the chiefess." Said the child, "Here is an *ii* (song)." Kopea said to Kotae, "Friend, here is where we get our *ii*." Then the birds said to the child, "Show us our songs." The boy replied, "All right," then he told them to listen carefully.

"Kotae, iua,  
Where will you alight, iua,  
I will alight on the umbrella, iua,  
The rain shield of the handsome  
lad, iua,  
The youth Tona-hei-eee, iua,  
Far away, iua."

The boy asked Kotae, "Did you hear?" Kotae replied, "Yes." Then the boy said, "Repeat it to me." And Kotae repeated it to him in the manner of an *ii* song.

Then the boy said to Kopea, "Now here is yours." Kopea listened.

"Kopea, iua,  
Where will you alight, iua,

E tau au no te umau, iua,  
Te umau o ai, iua,  
Te umau te poea, iua,  
Poea me Tona-hei-eee, iua,  
Ae, iua."

Koakoa oko na manu nei. Me te peau hua tama ia aua, "A hee oua io te haa te peiu. Umoi oua e faki na u hakako to oua ii."

Te ahiahi te a koi na ua tihe Kopea me Kotae io te haa te peiu. Ua ite te mataeinana pao 'tu hua tau manu, me te peau atou, "E ia Kopea me Kotae." Te tihe na hua mau manu io te haa te peiu io te koi na, ua koe ta aua tino manu, mau vehine aua. Peau te haa te peiu, "Kotae, Kopea, e aha ta oua mea kanee?" Peau Kotae, "E ia te ii no te haa te peiu e ia koana ia maua." Peau te haa te peiu te mataeinana, "Haa mutu, e, to 'e teao. Haka ono tatou te ii Kotae." Ua tu Kotae,

"Kotae, iua," etc.

Peau te haa te peiu to ia mataeinana io te koina, "A ii otou me he mea Kotae." Me te ii te mataeinana.<sup>4</sup>

"Kotae, iua," etc.

Te pao tina te ii, peau te haa te peiu, "O ia te ii kanahau." Ua tu Kopea.

"Kopea, iua," etc.

Koakoa te haa te peiu me te mataeinana. Koi na ana 'tu atou te na ii.

E hee nei hua tama, o Tona-hei-eee, hua koi na tiohi. Koi na ana 'tu, koi na ana 'tu. Aina hui ke te kopu te haa te peiu. Me te hee atou totou ia ia me Kopea me kotae, atou mei io te koi na aina mamao. E ui te haa te peiu te kotae me kopea, "No hea koana ia oua te nei ii?" Ua vivo te haa te peiu, aoe no aua te koana te nei ii. "Mea meitai a faki mai oua. N'ai tuu ia oua te nei ii? E aha? Na titahi manu e hana oua?" Peau Kotae me Kopea, "Na titahi enata poea oko fai mai." A tahi peau hua haa te peiu, "E aha te hakatu to ia poea?" Peau Kotae me Kopea, "Aoe enata poea oko i Atuona nei me te na enata poea Maua i ite!" Peau te haa te peiu, "E aha ai te tihe ai te koi na tiohi?" Peau

I will alight on the umbrella, iua,  
The rain shield of whom, iua,  
The rain shield of the handsome lad,  
iua,  
The youth Tona-hei-eee, iua,  
Far away, iua."

The birds were delighted. The boy then said to them, "Now go to your chiefess. But do not let her know I taught you the ii."

In the evening of the day of the feast Kopea and Kotae came to the chiefess. The people all saw these two birds, and they said, "There are Kopea and Kotae." When these birds came up to the chiefess at the feast, however, their bird bodies ceased to be, and they were true women. Said the chiefess, "Kotae, Kopea, what is it that you have?" Said Kotae, "An ii it is that we have for our chiefess." Then the chiefess said to the people, "Be quiet, stop talking. Listen to the ii of Kotae." Kotae stoo up (and sang),

"Kotae, iua," etc.

The chiefess said to the people gathered at the feast, "Sing you all with Kotae." So the folk sang the ii,

"Kotae, iua," etc.

When the singing of the ii was done, the chiefess said, "Now here is a fine song." Kopea stood up.

"Kotae, iua," etc.

The chiefess and the people were delighted. They all kept singing the ii.

The lad Tona-hei-eee came along to see this feast. They were singing and singing. Now the chiefess had a curious feeling in her stomach. All the people, with Kopea and Kotae went to her. The chiefess asked the kotae and the kopea, "Where did you get this song?" For she was thinking that they themselves had not made this ii. "Now you had best tell me, you two. Who was it gave you this ii? What? Was it another bird that made it for you?" Kotae and Kopea said, "A very handsome man taught it to us." Then the chiefess asked, "What was his beauty like?" Said Kotae and Kopea, "There is not a handsome man in Atuona here like him in beauty. We have seen!" Said the chiefess, "Why doesn't

<sup>4</sup> It was explained that the bird woman would sing a single line, the people repeating it after her, and so through the song.

Kotae me Kopea, "Aoe hoi fai mai ia maua e na hee mai tiohi te koi na."

Oi teateao te nei tau teao te haa te peiu me Kotae me Kopea, e ia noho nei ma te tua atou hua enata poea me te ono ta atou teao. Ohia ua pao ta atou teao, u haa ite ia ia atou. Te ite tina hua haa te peiu ia hua enata poea, atou totou tana pu ia ia e too te hoa uaio ia ia, atii te hoa. Peau te haa te peiu, "Umo! oua keu. Tu u vahana." E 'ha te mea koaa ia Kopea me Kotae? Ua haka ina aua.

A tahi ua fifi atou too fa i te koi na. Te ite tina te matacinana hua enata poea, ua pe te mahao. A tahi peau te matacinana. "O ia nei te ii te haa te peiu, o ia nei te ii te haa te peiu imi a nei." Haka ea te koi na no te mea tumoe nui. Ua hee te haa te peiu me to ia vahana to aua hia moe.

A te popoui, te aa tina hua haa te peiu, aoe vahana ma to ia kaukau. Ua io te kamo.

Ua pao.

#### KAE

(From Atuona, Hivaoa)

Fanau Kae i Taaoa. Ua fiti Kae i Vainoi. O hua fenua o Vainoi, aoe he enata. He tau vehine ane iho i oto o hua kaavai. Ta atou tau ahana, e muko faa! Te vehine, ia tupu i te tama, ia tata te fanau, ua tihe na tuhuna, mea vavahi i te kopu o te kui. Mate te kui. Atii ana 'tu, ia fanau hua tau vehine e vavahi ana 'tu na hua mou tuhuna.

A tahi a tihe titahi enata i hua kaavai. Ua tiohi hua enata hua fenua meitai oko, atia he vehine ana 'tu te enata i oto hua kaavai aoe he ahana. U punana hua enata io te taha kaukau tina vai o hua tau vehine. Te hana o hua tau vehine, e hee atou, e moe me te muko faa. Titahi a ua tihe tahi pito vehine. U vevao i te

he come to see the festival?" Kotae and Kopea said, "Indeed he didn't tell us whether he was coming here to see it."

While the chiefess and Kotae and Kopea were conversing in this way, there stood the handsome lad behind them, listening to every word. When their conversation was ended, he revealed himself to them. The chiefess saw this beau standing right before them all. Then each of them tried to seize him. But the chiefess said, "No playing for you with him. He is my husband." Then what could Kopea and Kotae do? They were ashamed.

Then the four of them went up to the feast. When all the people saw this handsome youth, they marveled exceedingly. Then said the folk, "Now here is the song of our chiefess, here indeed is the song our chiefess has been seeking." Finally the festivities ceased, for it was midnight. The chiefess and her husband went to sleep.

In the morning, when the chiefess awoke, there was no husband by her side. He had been stolen away.

The story is finished.<sup>6</sup>

Kae was born at Taaoa. He went up to Vainoi (Puamau). Now in this land of Vainoi there were no men. Absolutely nothing but women were there in that valley. Their husbands—they were pandanus roots! When a woman was with child and the time for delivery was near, several adepts would come and cut open the stomach of the mother. The mother would die. Thus it was always. When the women bore children they were always cut open by these adepts.

Then came a man into this valley. He saw this very good valley with women the only people in it, and not a husband. So this man hid himself at the place where the women came to bathe. What the women did was to come and lie with the pandanus tree roots. One day some women came there. They called to the

<sup>6</sup> The raconteur explained later that it was the two wild women (*vehine hae*), who had assumed the form of birds, who had stolen the boy. I infer that these were the same two whom Tona-hei-eee and his father had outwitted.

My informant did not know what happened to the hero after he had been taken by the *vehine hae* on this occasion. Following the convention of Marquesan legends it is likely that Tona-hei-eee would disappear at this point, while the story would go on with the birth of a son to him by the chiefess at Atuona, who would thenceforth be the center of interest.

haa te peiu, o Hina-i-Vainoi. U vevao atou i te haa te peiu, "Hina-i-Vainoi, e." Ua o te haa te peiu. "Amai i tai io ta tatou hana." Peau te haa te peiu, "E." A tahi a hee hua tau vehine. Ua moe te hoa me ta te hoa. A tii pao 'tu hua tau vehine. Ia pao to atou keu me te muko faa, a tahi a hano i te vai kaukau. Ia pao te vai i te kaukau, ua fiti pao 'tu te tau vehine, ua eka te haa te peiu i to ia vai kaukau. A tahi a haka ite hua enata, o Kae.

Te ite tina o hua haa te peiu, u koakoa i hua enata. A tahi a peau hua haa te peiu, "Uiui a kenata, o ai oe?" "Na u hoi te kuakau, na te manihii. Na oe, na te anatia."<sup>6</sup> "O au te nei o Hina-i-Vainoi."

A tahi a peau Kae, "O au te nei o Kae." "E ahana oe na u." "E vehine oe na a."

Koakoa oko hua haa te peiu i to ia ahana. A tahi a tihe te enata i oto o hua kaavai. Me te fiti i oto o te fae o hua vehine. Aoe e faki te haa te peiu i tahi-pito vehine. Aoe he tihe i vaho te fae. Na te mea pao 'tu te a e hee ana 'tu hua tau vehine i te moe me te muko faa. A tahi a vevao i to atou haa te peiu, "Hina-i-Vainoi, e. A mai i te vai kaukau." E tou vevao tina, a tahi a pepeu te haa te peiu i te puta o to ia fae. U peau te haa te peiu, "Aoe e tihe au. He mate to u. A hee otou." Ua hee hua tau vehine. Ia pao to atou moe me te muko faa, a tahi a hano i to atou vai kaukau. Me te hee io to atou fae. E tou po atii ana 'tu te vevao o hua tau vehine i te haa te peiu, e peau ana 'tu te haa te peiu, "He mate to u."

U haa vivo tahi pito vehine. U peau atou, "He enata oti te mea me to tatou haa te peiu." Peau titahi pito, "Ma hea mai te tihe o te enata io tatou nei?" U peau tahi pito, "U nienie tia na papa ina o te haa te peiu." A tahi a hano tahi pito vehine i te tihoi. U peau i te haa te peiu, "A faki mai oe, e te haa te peiu, ia nei he enata te moe nei me oe." Peau te haa te peiu, "Aoe." A tahi a peau hua tau vehine, "N'ai a oe i nienie?" "I tu i te taa faa." U peau hua tau vehine, "Aoe

chiefess, named Hina-at-Vainoi. They called out to her, "O Hina-i-Vainoi." The chiefess answered. (They called), "Come down to the sea to our work." The chiefess replied, "All right." Then the women all came. They all of them lay (with their husbands). Thus it was always with these women. When their play with the pandanus roots was finished, then they had their bath. When they were through bathing, all the women went up-valley, and the chiefess remained for her bath. Then this man Kae revealed himself to her.

When the chiefess saw him she was delighted with this man. Then said the chiefess, "A question, man; who are you?" "Mine, indeed, is the right to question, for I am the stranger. Yours to answer, for you are the landsman." "I, here, am Hina-i-Vainoi." Then Kae returned, "I, here, am Kae." "You are my husband," (said she). "You are my woman."

The chiefess was delighted with her husband. Then for the first time had come a man into this valley. So they went up to the house of this woman. But the chiefess did not reveal him to any other women. He did not come out of the house. For every day the women went to lie with the pandanus roots. Then they would call to their chiefess, "Hina-i-Vainoi. Come bathing with us." After they had called three times, then the chiefess would open the door of her house, and she would say, "I shall not come. I am sick. You go along." The women would go on. When they had finished lying with the pandanus roots, they would have their bath. Then they would return to their houses. Three days it happened like that, these women calling always to the chiefess, and the chiefess saying every time, "I am sick."

This made some of the women think, and say, "Maybe it is a man with our chiefess." Others said, "How would a man come among us here?" The others replied, "The chiefess' cheeks are scratched." Then some went to the chiefess' house to see. They said to the chiefess, "Now tell us, oh chiefess, if there is a man sleeping here with you." The chiefess replied, "No." Then the women said, "Who, then, has been scratching you?" "I stuck myself on the

<sup>6</sup> This is a conventional form of exchange or introduction between a stranger and a resident of a valley. Cf. Tanaoa.

atii te haka 'tu o te taa faa. He maikuku enata." U tohe ana 'tu te haa te peiu. E haa, u vivo ana 'tu hua tau vehine, me te ahana a to atou haa te peiu.

Me te tihe mai o te keee io te haa te peiu. U peau, "Oioi ae, u fiti a e oe io te paafo. E vavahi ma te po tou nei." Peau te haa te peiu "Na u e fiti atu." Te nao tina o hua keee a tahi peau Kae i te vehine, "Umaha i vavahi ai te kopu o te kui?" U peau te vehine, "Etia e koana mai te tama." U peau Kae, "Ia koana te tama, e pehea te kui?" U peau te vehine, "Ua mate te kui. Atii ana 'tu, te vehine fanau tama io matou nei, mei kakiu mai tihe i te a nei." U peau Kae, "E to u vehine, titii pu. Io matou, aoe e vavahia te kopu o te kui, e haa fanau." A tahi a peau Kae i te vehine, "Ia fiti atu oe oioi, a peau oe i tahipito tau vehine, a fefati i te au noni, a humu ma vavena o hua tau au noni, e tou pahu atii. Toko ua vehine e mau ma na mao, too tahi ma te tua. A fitii te puu kaha i una o te koha ao. A tahi a haa totohi. Ia poha te anu, u fanau te tama ma hope iho. Ia fanau te tama, a kokoti te koekoe. A tahi a maohi otou i te kui, a haa uu etia e topa te pu fenua. A tahi a tuki te koua me te ehi. A tahi a tafai i te tama. I mui 'ho, avai te ma i oto te ipu, a tahi a tuu me te konia te vea hua ma, a fainu i te kui." U peau te vehine, "E."

A tahi a tihe mai hua mou atua. Pohihia me Pohahaa te inoa. Oioi popoui te vavahi i hua vehine. Ue tahi pito vehine. Me te tihe mai o te haa te peiu. U peau i no tahi pito tau vehine, "A hano otou a kahi mai i te au noni, e tou pupa." U pepei hua tau pahu au noni. Ua vivo hua mou taua i te hana o hua haa te peiu. U peau tahi pito vehine, "Umaha te nei tau pupa au noni?" Peau te haa te peiu, "Oioi popoui to tatou tiohi."

Te maama tina, u pepei hua mou atua

pandanus spines." But the women said, "No, pandanus spines do not look like that. Those are nail marks." The chiefess was obstinate. Nevertheless these women kept thinking that their chiefess had a man.

One day a messenger came to the chiefess. She said, "Day after tomorrow, come up to the old woman's. She will be cut open in three days." The chiefess replied, "I shall come." As soon as this messenger had gone, Kae said to the woman, "Why do you cut open the woman's stomach?" The woman replied, "So that the child can be got out." Kae asked, "And when you have the child, then what of the mother?" The woman replied, "The mother dies. So it has always been with us here from ancient times to this day when a woman gives birth." Kae said, "Well, my woman, you must get rid of that. With us the mother's stomach is not cut open, but she is caused to give birth." Then Kae said to the woman, "When you go up-valley tomorrow, tell the other women to break off *noni* (*Morinda citrifolia*) leaves and bind three packets of them round the woman's waist. Then two women must take hold of the woman's knees, and one shall stand behind her. Then attach a rope to the front plate of the house (for the woman to grasp). Then let her go through her travail. When the amniotic fluid has fallen, then will follow the child. When the child is born, cut the intestine (?). Then seize the mother and cause the placenta to come out. Next take some shrimps and mash them and mix them with coconut milk. Feed this to the child (as a purgative). Then mix some bread-fruit paste in a container, heat it with hot stones, and give it to the mother as medicine." The woman replied, "All right."

Then the two gods, named Pohihia and Pohahaa, arrived. The next morning the woman was to be cut open. Some of the women were wailing. Then the chiefess arrived. She said to some of the women, "Go and get some *noni* leaves, three bunches of them." These packets of *noni* leaves were prepared. These prophets (the gods) knew what the chiefess was doing. Said some women, "What are these packets of *noni* leaves for?" The chiefess replied, "Tomorrow morning we shall see."

At dawn the two gods were all ready

me ta aua niho peata, u mea vavahi i te kopu o hua vehine. A tahi a peau te haa te peiu, "Umoi e vavahi te kopu o te nei vehine." Peau te haa te peiu, "A noho toko ua ma te ao, a noho titahi ma te tua, a tuu titahi pahu au noni ma ao o te keo. A fitii te puu kaha i una o te koha." U peau i hua vehine me te kopu tama, "A maohi oe i te nei puu kaha." A tahi a too hua vehine i te puu kaha. Me te peau o te haa te peiu, "A haa totohi tina, u poha te anu, i mui 'ho me te fanau o te tama." A tahi a peau te haa te peiu i hua mou atua, "E mou enata makaka nui oua." U haka ina hua mou tuhuna, me to aua hiki. A tahi a hakako te haa te peiu i hua tau hana i peau tia mai e te ahana.

Ua vau te hoa i te ehi, ua hano i te koua, ua tuki i hua koua me te ehi, ua tunu. Te vea tina, u tafai i te tama iti. A tahi a kanea i te taa me te fainu i te kui. A tahi a peau te haa te peiu, "Ia motu te pito o te tama iti, a tahi a haa koe te tafai i te koua." U peau hua tau vehine, "Na matou e hana iho."

Me te hee o te haa te peiu io te ahana. U peau i una o te ahana, "Umoi oe, e tu u ahana, ua mate te paafio i te vavahi ia Pohihia me Pohahaa."

A tahi a ite tahi pito vehine i te ahana o te haa te peiu. U peau hua tau vehine, "A ia o ia he enata te moe nei me oe, e te haa te peiu. Mea meitai, e te haa te peiu, a tuu mai oe, a moe matou me tatou ahana." "Aoe e maimai au." Peau hua tau vehine, "Me ia e io anamai." U peau te haa te peiu, "Aoe ane iho au e maimai." Te tau vehine i tupu haka ua i te tama, aoe e vevao haka ua i hua mou atua, ia Pohihia me Pohahaa.

A tahi a peau te vehine i te ahana, "A vavahi oe i tu u utu." Te vavahi tina o Kae i te ouoho o te vehine, a tahi a ite i te hina i una o te upoko o te vehine. U peau Kae, "Ua hina to oe ouoho." U peau te vehine, "Eahaa ia paafio au, e koana ia u i te haa pokoeu haka ua." A tahi a peau te vehine i te ahana, "Umai, a vavahi au i to oe ouoho, e tu u ahana." Te vavahi tina o te vehine i te ouoho o to ia ahana, ua ite mea nui te hina i una o te upoko o te ahana. A tahi a peau te

with shark tooth knives, with which they intended to cut open the stomach of this woman. Then said the chiefess, "You are not to cut open this woman's stomach." Then she said, "Two of you take your places before the woman, one behind, and let another put the packets of *noni* leaves beneath the anus. Fasten a rope to the plate of the house." She said to the woman big with child, "Now seize the rope." The woman took hold of the rope. Then the chiefess said, "After travail, the amnion will break, and then the child will be born." Then the chiefess said to those two gods, "You are very evil men, you two!" The two *tuhuna* were ashamed, and fled. Then the chiefess showed them how to do this work just as her husband had told her.

Then one husked a coconut, and brought shrimps and mashed the shrimp with the coconut, and then baked the food. When it was hot it was fed to the infant. Then they made hot breadfruit paste mixed with medicine for the mother. Then the chiefess said, "When the umbilicum of the child breaks, then you are to stop feeding it shrimps." The women said, "We will do just as you have said."

Then the chiefess returned to her husband. She said to her husband, "Had it not been for you, my husband, the old woman would have died, cut open by Pohihia and Pohahaa."

Later some women saw the chiefess' husband. The women said, "There is the man who has been sleeping with you, oh chiefess. It would be well, our chiefess, if you would give him up and let us all sleep with our husband." "I will not." "Just for a little while?" But the chiefess said, "I absolutely do not wish it." Thereafter when women were big with child they never again called for those two gods, Pohihia and Pohahaa.

One day the woman said to her husband, "Take the lice out of my hair." When Kae was taking the lice out of his wife's hair, he saw some grey hairs on her head. Kae said, "Your hair is turning grey." The woman replied, "Never mind, when I age, I know how to make myself like an adolescent girl again." Then she said to her man, "Come, I will look through your hair, my husband." As she looked through his hair, she saw many grey hairs on his head. Then the

vehine, "U kooua oe, e tu u ahana. Oioi ua hee taua i te tai hoko." Peau te ahana, "E." I te popoui ua hee Kae me Hina i te tai hoko. U peau Kae, "A hoko oe o mua." U peau te vehine, "O oe te hoko o mua. A tiohi au pehea to oe haka 'tu." A tahi a hoko te ahana. E tou hoko tina, hua mea ane iho. A tahi a peau te vehine "A tiohi oe ia u, e tu u ahana." A tahi a hoko te vehine ma una o te nau tai. E tou hoko tina te tau tina i una o te one, u topa ke, me he koua maunu. A tahi a peau te vehine, "Ua ite oe ia u? Me he aha to oe tiohi mai ia u me he haka 'tu kakiu?" "Aoe, e tu u vehine." U haka ina te ahana.

A tahi a tupu te vehine i te tama. E ono mahina u peau Kae i te vehine, "I te nei e hee au, e kanea i te tau haina pao 'tu no ta taua tama. Me he mea ia fanau oe tama oa, a makaka te inoa o Te-hina-tu-o-Kae." Peau te vehine, "E." A tahi a peau te vehine, "Umo i oe e hee vave, e tu u ahana. E tou po i toe, a tahi oe a hee. Na tu u tunane oe e kave. Ma una oe o Tunua-nui."

A tahi a vevao Hina-i-Vainoi i to ia tunane. Me te tihe o Tunua-nui, u peau te tuehine i te tunane, "A ave oe i te toete i to ia fenua." Peau te tunane, "E, na u e ave." U peau te vehine i una o te ahana, "Ia tihe oe i Matafenua, a tekahi oe. Ia tihe oe i Motutapu, Motutomotomo, Mataukaatea, Papaotoniho, Motuofio, Kakenatetupuna, e tekahi ana 'tu oe, e tu u ahana, i una o hua tau motu. E tiai e faiu mai to uu o te toete i Vainoi nei."

A tahi a piki ma una a hua ika kei, me te ave o Tunua-nui i te toete i Taaoa. Te tihe tina o hua ika kei me to ia toete i Matafenua, aoe e tekahi hua enata i hua tau motu. U peau te vehine, "Mea oe, e tu u ahana. Aoe oe i tekahi i te tau motu. Ena a mate te toete ia oe."

A tahi a tau Tunua-nui i Taaoa. Aoe e koana i te hua haka ua o hua ika. Ua mau i una o te one. A tahi a kokoti te tau enata i hua ika kei. Te kokoti na o te poi mei Taaoa i hua ika kei, ua pa te toto i te umauma o to ia tuehine, o Hina-i-Vainoi. A tahi a ue te tuehine te(?) to

woman said, "You are getting old, my husband. Tomorrow we will go surf riding." The husband said, "All right." So in the morning Kae and Hina went surfing. Kae said, "You go first." But the woman said, "It is for you to go first, so that I can see how you do it." So the husband went out. After he had ridden three times, he was exactly the same as before. Then said the woman, "Now watch me, my husband." The woman then rode on top of the waves. Coming in the third time, and landing on the beach, she came out fresh as a shrimp with its shell removed. Then she said, "Se me? Do I look like I used to?" "No, my wife," (the man replied). The husband was ashamed.

His wife became big with child. After six months Kae said to the woman, "Now I shall depart to prepare the proper things for our child." Now if you bear a boy, you are to name him Te-hina-tu-o-Kae." The woman said "All right." Then the woman said, "You must not go immediately, my husband. In three days you are to go. My brother will take you. You will go on Tunua-nui (the great whale)."

So Hina-i-Vainoi called her brother. When Tunui came, the sister said to the brother, "Take your brother-in-law to his land." The brother replied, "All right, I will take him." Then the woman said to her husband, "When you come to Matafenua, give a kick. When you come to Motutapu, Motutomotomo, Mataukaatea, Papaotoniho, Motuofio, Kakenatetupuna, you will give a kick each time, my husband, on these islets. That will cause your brother-in-law to turn about with his head towards Vainoi."

So the man climbed up on this great fish; and Tunua-nui bore his brother-in-law to Taaoa. When the great fish with his brother-in-law reached Matafenua, the man failed to kick these islets. The woman said, "You bad one, my husband. You have failed to kick the islets. Now your brother-in-law will die at your hands."

Tunua-nui came up on the beach at Taaoa. He could not turn round to come back. He was stranded on the sand. Then the inhabitants came and cut up this great fish. And when the people of Taaoa cut him up, his blood touched the breast of his sister, Hina-i-Vainoi (she felt his

ia tunane. U peau, "He enata pe oko oe, e tu u ahana. Ua ona ia u ia oe, aoe oe e haka ono."

A tahi a peau Kae i to ia mataeinana, "A kanea otou i titahi vai ta keetu no tu u tama." U kanea tahi pito tau enata i hua vai. Peau Kae i tahi pito huua, "A tafai otou i te puaka, na tu u tama." U peau i tahi pito, "A tanu i te mei ika, a tanu i te to, a kahi i te pitaka, a tafai i te moa, a tanu i te ute." Ua hana te mataeinana i hua tau mea i peau tia e Kae ia atou.

A tahi a fanau hua vehine o Hina-i-Vainoi. Te fanau tina he tama oa, to ia *ʻāy-k-o-m-ū-i-q-ā-l*, o 'roui aī ede en ewe, U tafai to ia kui ia ia. Umai umai, u kei hua tama. Te hana hua tama, te keu me te tau toiki. I titahi a, u fefai me titahi mahai. O hua mahai te i hopi ia Te-hina-tu-o-Kae. A tahi a peau tahi pito tau toiki, "O ai oe nei e hiaki nei ia ma-tou? E motua manihii to oe motua."

A tahi a ue hua tama me te fiti i to ia kui. "I haa meeme e tia au. U peau ia u, e motua manihii tu u motua. Mea meitai, e tu u kui, a faki mai oe i hea tu u motua. O ai te inoa o tu u motua?" A tahi a peau te kui, "Aoe o oe motua, e tu u tama. O au ane iho to oe kui." U peau hua tama i te kui, "Umoi oe e hakana, e tu u kui. U peau tahi pito tau mahai me tu u motua. U hakana oe e tu u kui." Me te ue ana 'tu o hua tama. Aoe e kai i te kai. A tahi a peau te kui i to ia tama, "E tue o oe ue, e tu u tama. Ena me to oe motua, o Kae to ia inoa. Ena i Tohuti. O ia te fenua o to oe motua. Mea meitai a kai oe i te kai. Oioi a tahi a hee oe io to motua." A tahi a kai hua tama i te kai. Me te peau o te kui, "Po-poui, a tahi oe a hee, e tu u tama. Na tunua-iti oe e ave, e tu u tama."

I te popoui tina, a tahi a vevao Hina-i-Vainoi i to ia tunane, "Tunua-iti, e." Me te tihe mai o te ika o Tunua-iti. U peau te tuchine to ia tunane, "A ave oe i to' iamutu i Tohuti." Peau hua ika, "E, na u e ave." U peau te kui i una o te tama, "O oe te na, e tu u tama. Ia tihe oe me

death). Then the sister wept for her brother. She said, "A very evil man are you, my husband. I warned(?) you, and you did not listen to me."

Kae said to his tribe, "You are to make a bathing basin for my child." So some of the men made this basin. Kae said to some of his relatives, "Feed and breed pigs for my child." He said to others, "Plant bananas, plant sugar-cane, cut down the old coconuts, feed chickens, plant paper mulberry." So his people set to work and did these things Kae had told them.

Then the wife, Hina-i-Vainoi gave birth. A boy was born, and she gave the child the name Te-hina-tu-o-Kae. The child's mother raised it. For a long time the child grew and grew. The occupation of the boy was playing with the other children. One day he quarreled with another lad. This boy mocked Te-hina-tu-o-Kae. Then some other children said to him, "Who are you to talk to us? Your father was nothing but a foreigner."

Then the boy wept, and went to his mother (and said), "they are mocking me. They say to me that my father is a foreigner. It will be well, my mother, if you tell me now where my father is. What is the name of my father?" Then the mother said, "You haven't any father, my child. I am your mother and that is all." Said the child to the mother, "Don't hide it from me, my mother. The boys said I had a father. You are hiding it from me, my mother." The child kept crying. He would eat no food. Then said the mother to her child, "Enough of your crying, my child. This is your father's name, Kae. He is at Tohuti (Taaoa). That is your father's country. Now it will be well if you eat your food. Tomorrow you shall go to your father." Then the boy ate his food. So the mother said, "Tomorrow morning you shall go, my child. Tunua-iti shall take you, my child."

In the morning Hina-i-Vainoi called to her brother, "Oh Tunua-iti." And the fish Tunua-iti came. The sister said to her brother, "You are to take your nephew to Tohuti." The fish replied, "Yes, I will take him." The mother said to the child, "There you are, my child.

<sup>7</sup>In honor of their first-born children, Marquesan fathers used to plant fruit trees and paper mulberry for making cloth, raise pigs, and make other preparations such as constructing a bathing basin for the child near the stream.

to motua i Matafenua, a tekahi oe i na motu pao 'tu, na te mea ua ave 'Tunua-nui i to oe motua kakiu, aoe i tekahi i hua tau motu, i mate ai 'Tunua-nui." A tahi a peau te tama, "E tekahi au, e tu u kui, i te tau motu." A tahi a honi te kui i to ia tama, me te ue oko o hua kui i hua tama. A tahi a piki hua tama ma una o 'Tunua-iti. A tahi a ave te ika i hua tama.

Te tihe tina o hua tama me te ika i Matafenua, u tekahi i hua tau motu i peau tia e te kui. A tahi a ue Hina-i-Vainoi i to ia tama. Ua tihe i oto o te puaina o to ia kui te kukina. A tahi a faiu te upoo o te ika i Matafenua, o te hiku i Taaoa.

A tahi a hee komui te ika me te ave i to ia iamutu i Tohuti. Te tau tina o te hiku o te ika i una o te one i Tohuti, a tahi a tu hua iamutu, me te honi i to ia nutu. A tahi a iho hua tama i una o te one tai. Ua ite te matacinana mei Tohuti, i te hiku o hua ika kei, u moo i una o te one tai. U metao te matacinana ua mate hua ika. Te too tina o hua matacinana i te hiku o te ika, a tahi a toi tia i hua ika i hua matacinana i oto o te tai. Ua mate hua matacinana. A tahi a huke te umu o to ia tuaana.

Ua fiti Te-hina-tu-o-Kae. Ua ite i te vai ta keetu. A tahi a kaukau hua tama i oto o hua vai. Me te poko. U peke te matacinana. U peau, "O ai te enata e poko nei i oto o te vai ta keetu o Te-hina-tu-o-Kae?" Me te umaki o te poi i hua tama. Ua ee hua tama mei oto o te vai. Ua ite hua tama i te meika paa, u fefati hua tama i hua meika, fatia, fatia, fatia. Umaki te matacinana na te mea u mamape te meika i te fatifati. Ua ee hua tama me tihe io te to, me hua mea te fatifati i te to. A tahi a oko nui te peke o te poi, na atou te tiohi i hua tau haina. Pao 'tu te haina i te haa pe tia e hua tama, a tahi a koana hua tama i te tau enata, me te ave io na kooua tuhuna na aua e fee ma to ia kaki. Me te tuu o hua mou kooua i hua tama i oto o te ua. E tou po ma hope iho, a tahi a fee i hua tama.

Te pao tina e tou po, ua hano hua mou kooua e fee i hua tama. Ua tihe me te matacinana i te tiohi i te fee tina o hua tama. A tahi a fee hua mou kooua i hua tama, haa naunau te tama,

Now when you and your uncle reach Matafenua, you are to kick each island, because when Tunua-nui carried your father a long time past he failed to kick these islets, and in consequence Tunua-nui was killed." Then the child said, "I will kick all the islets, my mother." Then the mother embraced her child, and the mother wept over her child. Then the boy climbed on Tunua-iti. The fish then carried the boy off.

When the boy and the fish reached Matafenua, the lad kicked the islets as his mother had told him to do. Then Hina-i-Vainoi wept (with joy). The sound of the kick had come to her ear! Then the head of the fish was turned about toward Matafenua so that its tail was towards Taaoa.

Then the fish went tail first and brought his nephew to Tohuti. When the tail of the fish came up on the beach at Tohuti, the nephew got up and pressed noses with the fish. The child got down on the beach. The folk at Tohuti saw the tail of the fish, lying high and dry on the beach. They thought that the fish was dead. So they took hold of the tail of the fish, and then all those tribesmen were dragged by the fish into the sea. Thus was the death of the older brother revenged.

Te-hina-tu-o-Kae went up-valley. He saw the bathing basin. So he bathed in this pool. He made a resounding noise with his hands (*poko*). The tribesmen were angered at this. They said, "Who is that making the *poko* in the sacred basin built for Te-hina-tu-o-Kae?" So they came after this child. The boy came out of the water. He saw some ripe bananas. He tore down these bananas, tearing, tearing, tearing. Then the tribesmen came after him again for he was destroying the bananas. The boy went on, and, coming to the sugar cane, he tore that up. Then the anger of the folk waxed great, when they saw these things. This boy had ruined everything. So the men caught the boy, and took him to the old *tuhuna* to hang. These two old men put the boy into a hole (a prisoner). Three nights later, they were going to strangle him.

After three days, the old men prepared to strangle this child. The tribesmen came to see the hanging of the child. Then the old men put the noose on the neck of the boy, and the boy chanted,

Oe oe oe oe oe oe,  
 O te ui mai, o tu u kui  
 O Hina-i-Vai Noi,  
 Ena to oe motua,  
 O Kae i Tohuti.  
 I mau ai oe,  
 O Te-hina-tu-o-Kae?

Oe oe oe oe oe oe,  
 Answered my mother,  
 Hina-i-Vai Noi,  
 That is your father,  
 Kae at Tohuti.  
 Are you laying hands on  
 Te-hina-tu-o-Kae?

E tou haa naunau tina, a tahi a pahi te tuhuna i te keee io Kae. Ua tihe te keee io to ia motua, me te peau o hua keee ia Kae, "E hee oe i Tohuti." "I te aha?" "E ia .titahi tama i oto o te ua io na tuhuna. E hano i te fee i te popoui. Te fee tina i hua tama ua ono matou pao 'tu i te haa naunau a hua tama momo." U peau Kae, "A faki mai te haa naunau." A tahi a peau hua enata fiti keee,

"Oe, oe, oe, oe, oe, oe, etc.

U peau Kae i una o te enata fiti keee, "Ua mate?" Peau hua enata, "Aoe. U tetai ia oe, a tahi a fee."

A tahi a tu Kae, me te too i to ia uu. A tahi a peau, "A pei, a hee."

Te tihe tina o te motua i Taaoa ua ite te mataeinana he mata ue to hua motua me te uu i to ia ima. U haa metau te mataeinana mei Tohuti, na te mea o te tama hamua te nei a Kae. A tahi a tiohi Kae i hua tama i oto o te ua. U peau i no te tau tuhuna, "A taki mai te tama nei mei oto o te ua." U peau Kae i una o hua tama, "O ai to oe inoa?" "O au te nei o Te-hina-tu-o-Kae." A tahi a too to ia motua i hua tama, me te tuu i una o to ia upoko, me te haa i fifi i una o te upoko.

A tahi a too te tau tuhuna i hua tama. U peau i te hahaiki "I te nei, e to matou hahaiki, a mavai matou i te tama momo." U peau Kae, "Mea meitai. A hana otou i te hana no tu u tama." A tahi a mavai te tau tuhuna i hua tama. Ua tao te pu-aka, u fefati te to, u kokoti te meika, u vahie te pitaka, u kokoti i te ute, ua tutu te tau tuhuna vehine i te hami. Te pao tina o hua hana i te tau tuhuna, a tahi a noho me to ia motua.

Three times he chanted, and then the *tuhuna* sent a messenger to Kae. The messenger arrived at the house of the father and said to Kae, "Come to Tohuti." "What for?" "There is a boy in the hole at the *tuhuna*'s. This morning he is to be hung. When they put the noose on the lad the little fellow chanted an incantation." Kae said, "Let's hear the spell." So the messenger recited,

"Oe, oe, oe, oe, oe, oe, etc.

Then Kae asked the messenger, "Is he dead?" The man replied, "No, we waited for you before strangling him."

Then up stood Kae, and he seized his club. He said, "Come, let's go."

When the father arrived at Taaoa the tribesmen saw his eyes filled with tears and the club in his hand. Those men of Tohuti were afraid, for then they knew that this was Kae's first-born. Then Kae saw the child in the pit. He commanded the *tuhuna*, "Take the child out of that pit!" Then Kae asked the child, "What is your name?" "I here am Te-hina-tu-o-Kae." Then his father took him and put him on his head and consecrated him, making him tapu on his head.

Then the *tuhuna* took the child to the chief. They said, "Now, our chief, we shall perform the ceremony of consecration for the little lad." Kae replied, "Good. And have all the proper work done for my child." Then the *tuhuna* consecrated the child. Pigs were cooked, the sugar cane was cut, the bananas gathered, coconuts split, the paper mulberry was cut, and the expert tapa makers prepared his girdle. When this labor (the consecration), was done by the *tuhuna*, then the child lived with his father.

## POTA-A-TE-MAU

(From Atuona, Hivaoa)

Te kei tina o hua tama. Te-hina-tu-o-Kae, ua io oia te hakaiki no Taaoa. Me te noho me to ia vehine. Ua tupu te vehine i te tama, u fanau he tama oa o Nunui-a-puatea, o Koe-taa-koe, o Te-kape-tu-manavai, o Te-fau-tumu-nui, o Haa-tau-niua, o Pakaha-ima-oa, o E-tia-i-te-toua, o Ape-kua.

Ua keikei hua tau tama pao 'tu. Ua noho to atou tuehine me te ahana. Ua tupu hua vehine i te tama. Te fanau tina he tama oa, to ia inoa o Pota-a-te-mau. Ua tafai te motua me te kui i ta aua tama; tihe i te kei tina. Ohia ua ite te motua u kei ta aua tama, ua uhi i te oho au patu tina tiki. Ohia ua pao hua tama i te patu me te tiki, u peau te motua me te kui, "A pei taua i te kuku mahuke no ta taua matua, no te koi na o te tuhi tina tiki.

Ua fiti te motua me te kui i te kuku mahuke i una o te kapua i Feani. Ua mahuke te motua me te kui i te kuku. To mua kuku i koana, ua tunu te motua me te kui. Ua kai aua i hua kuku. Ua maona, ua fiti te motua me te kui. Aoe aua i hapuke i te huu. Atii ana 'tu te hana o te motua me te kui.

Ua tetai na tupuna. Afea te tihe mai o te motua me te kui me ta aua huu kuku? Umai, tetai tetai, aoe i tihe vave te motua me te kui. A tahi a peau na tupuna, "A pei taua, me to taua moupuna, i titahi vehine tuia, o te moi o Hatea-motua."

A tahi a fiti hua mou tupuna me Pota-a-te-mau. Ua tihe i una o te kapua o Puamau. A tahi a tuia hua mou tupuna, "He tui-i-i-a, he tui-i-i-a o Pota-a-te-mau, o Pota-a-te-mau, io te moi a Hatea-motua." Te tata eka tina me te paepae fae o te moi a Hatea-motua, ua vevao

When the child, Te-hina-tu-o-Kae, grew up he became chief of Taaoa. He dwelt with his woman. The woman grew with child, and these boys were born: Nunui-a-puatea (Bigness-of-*puatea*-tree), Koe-taa-koe (Sea-eel-without-spines), Te-kape-tu-manavai (*Arum*-standing-in-the-valley), Fau-tumu-nui. (*Paritium*-with-great-trunk), Haa-tau-niua (*Plant-niua*-bush), Pakaha-ima-oa (Flat-long-arm), E-tia-i-te-toua (Rise-to-the-war), and Ape-kua (Red-*arum*). [Of these only the last two mentioned had human form. This last name is later changed to Pei-kua.]

These children all grew. Their sister (unnamed) dwelt with a husband. This woman grew with child. Then a boy was born, named Pota-a-te-mau. The father and mother raised their child, till he grew up. When the father saw how large his child had grown, he had a shed built in which to have his tattooing done. When the tattooing was finished, the father said to the mother, "Come, let us go and catch wild doves for our fine lad, for the feast when he exhibits his tattooing."

So the father and mother went up on the crest of mount Feani to catch wild doves. The father and mother put up their gum-covered stick and caught a pigeon. This first dove caught (which was tapu and should not have been eaten) was cooked by the father and mother. They ate this dove. When their hunger was satisfied, they went on. But they didn't get a single dove. Thus it continued to be with them.

The grandparents (of the child) were waiting for them. When would the father and mother come with the doves' feathers. They went looking for them, they waited and waited, but the father and mother did not come. Then said the grandparents, "Come, let's take our grandchild to the house of his affianced, the daughter of Hatea-motua."

Then these grandparents went up-valley with Pota-a-te-mau. They came on to the ridge above Puamau. Then the grandparents chanted the chant of the affianced, "The affianced, the affianced of Pota-a-te-mau, of Pota-a-te-mau, the daughter of Hatea-motua." When they

hua moi i to ia ahana, "A mai, a mai." Te peau o Maihaki, "A tuu anamai otou i tuu ahaana i i nei." U peau Hatea-motua, "Umoi oe e piki io tu u moi." U peau hua moi, "A tuu mai tu u ahana io u. O te upoko o u, tu u ahana." "Eahaa ta oe? Ua paha e tu u moi i to oe upoko. E mate ane iho te nei enata." A tahi a too Hatea-motua me te upoko o Pota-a-te-mau. Me te ave io te taha tapu, me te vahi me te toki kea ma to ia upoko.

E ia na tupuna e tiohi nei. To mua vahi tina u poha nui te upoko. Ao e i mate. Peau Hatea-motua. "E aha ta oe ue nei? Ia ue oe, e heke te ua toto mei una o te ani ia oe." U peau Pota-a-te-mau, "E ua, e ua." A tahi a ua te ua toto.

U peau tahipito papa tuhuna ia Hatea-motua, "Hatea-motua." Peau Hatea-motua, "O?" "O Pota-a-te-mau te na. Ao e ua te ua toto i tahipito enata ke." Peau Hatea-motua i hua tau tuhuna, "Ao te nei o Pota-a-te-mau."

A tahi a vahi haka ua Hatea-motua ma te upoko o hua tama. Ao e i mate. Peau Hatea-motua, "E tani tunua-nui." Peau Pota-a-te-mau, "E tani, e tani." A tahi a tani te fatu tii. Ua ite te papa tuhuna ma te kaokao o Hatea-motua. U peau atou, "E tue, e Hatea-motua. O te hakaiki te na mei Vevau, o Pota-a-te-mau." Peau Hatea-motua io hua tau tuhuna, "Umoi otou i peau haka ua."

A tahi a peau hakaua Hatea-motua, "Me he mea e vave te tai ia oe, a tahi au a ite o Pota-a-te-mau oe." Peau Pota-a-te-mau, "E vave te tai, e vave te tai." A tahi a vave te tai oko ia Vainoi. Peau hua tau tuhuna. "A pehea, e Hatea-motua, e? A peau atu na matou ia oe, o Pota-a-te-mau te na, auma oe e ono." A tahi a peau Hatea-motua, "Eahaa o Pota-a-te-mau, e hina Hatea-motua ia ia." Peau te papa tuhuna, "E hina." A tahi a haa mate ia Pota-a-te-mau.

came near the house terrace of the daughter of Hatea-motua, that girl called to her husband (the boy who was betrothed to her), "Come hither, come hither." Said Maihaki (the daughter), "Now let me have my husband." But Hatea-motua said (to the boy), "No, do not climb up here to my girl." The daughter said, "Let me have my husband. He is my head, my husband." "What do you mean? You insult your head, my daughter. This man shall surely die." Then Hatea-motua seized Pota-a-te-mau's head. He dragged him to the sacred place, and struck him on the head with an adz.

And there were the grandparents watching. The first blow broke the head. But the boy did not die. Said Hatea-motua, "What are you doing, crying like this? If you weep, the blood rain will come from the sky for you." Said Pota-a-te-mau, "Let it rain, let it rain." Thereupon the blood rain descended.

Some of the old men said to Hatea-motua, "Hatea-motua." He replied, "What is it?" "That is Pota-a-te-mau. The blood rain would not descend for any other." Said Hatea-motua to these old men, "This is not Pota-a-te-mau."

Then Hatea-motua again struck the head of the child. But he did not die. Said Hatea-motua, "Make the thunder sound." Pota-a-te-mau said, "Let it sound, let it sound." Then the thunder resounded. The old men who served Hatea-motua saw this. They said, "Enough, oh Hatea-motua. That is the chief of Vevau, Pota-a-te-mau." Hatea-motua replied to these old men, "You are not to speak again."

Then Hatea-motua said again, "Now if the sea will rise for you, then shall I know you are Pota-a-te-mau." Said Pota-a-te-mau, "Let the sea rise, let the sea rise." Then a great tide came at Vainoi. Said the *tuhuna*, "And now, what about it, Hatea-motua? We told you that was Pota-a-te-mau, but you did not listen." Then Hatea-motua said, "What if it is Pota-a-te-mau, Hatea-motua will overcome him." The *tuhuna* then said, "Then overcome him." Whereupon he killed Pota-a-te-mau.

Te ite tina o Pohihia me Pohahaa u

When Pohihia and Pohahaa\* saw that

\* These names, given in the story of Kae as those of the two *tuhuna* who performed the Caesarean operation on women, are here said to be the names of the grandparents of Pota-a-te-mau.

mate nui te moupuna, a tahi aua a kahi i te toto mei una o te taha i te mate na o Pota-a-te-mau.

Ua pi e tahi ipu. A tahi a pana na tupuna.

E ia te motua me te kui i una o te kapua o Vainoi. A tahi a tihe Pohihia me Pohahaa, a tihi iho. E ua ana i te ahi, u mea tunu kuku. A tahi a kiini Pohihia i te ipu toto i una o te ahi a te motua me te kui o Pota-a-te-mau. A tahi a tihi Pei-kua (= Ape-kua). U peau ia Pohihia me Pohahaa, "E aha te nei?" U peau Pohihia, "O te toto te na o Pota-a-te-mau, mei una o te upoko. Ua mate ia Hatea-motua."

A tahi a too te kui te komotu ahi. U fitii i una o to ia upoko me to ia ouoho. A tahi a hua. Ua tihe i te oho o Ututehe. E na icia titahi tunane o Pei-kua, o Nunui-a-pua-tea. U vevao Pei-kua, "Nunui-a-pua-tea, e, Nunui-a-pua-tea, e." Ua o te tunane, "O?" Peau te tuchine, "Ua io Pota-a-te-mau ia Hatea-motua." U peau te tunane, "Tuu ana 'tu, tuu ana 'tu." Ua ite te tuchine, e tunane hopee.

Ua hee Pei-kua i te oho Hana-hehe. U vevao i titahi tunane, "Te-kape-tu-ma-na-vai, e. Te-kape-tu-ma-na-vai, e." Ua o te tunane, "O." Peau te tuchine, "Ua io Pota-a-te-mau ia Hatea-motua." Peau te tunane "Tuu ana 'tu, tuu ana 'tu." A tahi a peau te tuchine, "Te-kape-tu-ma-na-vai, o pehea te feo i te toua o te iamutu?" Peau te tunane, "Ua ke, e tu u mau, o te puaina oiio te na." Ua hee mei icia te tuchine.

Ua tihe i te vao o Hanatea. U vevao i titahi tunane: "Koe-taa-koe e, Koe-taa-koe, e." Ua o te tunane, "O?" Peau te tuchine, "Ua io Pota-a-te-mau ia Hatea-motua." Peau te tunane, "Tuu ana 'tu, tuu ana 'tu. Aoe e feo te koe nei. He vai icia to te koe fenua. A hee, e tu u mau." Ua hee te tuchine.

Ua tihe ia Hanauaua. E na icia te tunane toitoi. U vevao te tuchine, "E-tia-i-te-toua, e, E-tia-i-te-toua, e." Ua o te tunane, "O?" peau te tuchine. "Ua io Pota-a-te-mau ia Hatea-motua." A tahi a peau E-tia-i-te-toua, "Tiia, tiia, a tii te

their grandchild was dead, they gathered up some blood from the place where Pota-a-te-mau had died. There was one whole cup full. Then the grandparents fled.

Now the father and the mother of the boy were up there on the ridge above Vainoi (Puamau). Pohihia and Pohaa came to this place and looked down. They were lighting a fire on which to cook some doves. Pohihia poured the cup full of oil on the fire made by the mother and father. Then Pei-kua (the mother of the boy) saw it. She asked Pohihia and Pohahaa, "What is this?" Pohihia said, "That is the blood of Pota-a-te-mau, the blood from his head. He died at the hands of Hatea-motua."

Then the mother seized a firebrand. She tied it on her head with her hair. Then she set off. She came to the head of Ututehe valley. There dwelt one of her brothers, Nunui-a-pua-tea. Pei-kua called, "Nunui-a-pua-tea, oh Nunui-a-pua-tea." The brother answered, "What is it?" Said the sister, "Pota-a-te-mau is gone at the hand of Hatea-motua." Said the brother, "Let it pass, let it pass." The sister saw that her brother was a coward.

Pei-kua went to the head of Hana-hehe valley. She called to another brother, "Te-kape-tu-ma-na-vai!" The brother replied, "What is it?" Said the sister, "Pota-a-te-mau is gone at the hand of Hatea-motua." The brother said, "Let it pass, let it pass." Then said the sister, "Te-kape-tu-manavai, how shall we make war for your nephew?" The brother replied, "We differ, my woman, it is a deaf ear that you address." So the sister went thence.

She came to the top of Hanatea valley. She called to another brother: "Koe-taa-koe, oh Koe-taa-koe." The brother replied, "What is it?" Said the sister, "Pota-a-te-mau is gone at the hand of Hatea-motua." Said the brother, "Let it pass, let it pass." It is not for this eel to take up your fight. The stream is the land of the eel. Go along with you, my woman." So the sister went on.

She came to Hanauaua. There dwelt the brother who was a true man (in form). The sister called, "E-tia-i-te-toua, oh E-tia-i-te-toua." The brother replied, "What is it?" Said the sister, "Pota-a-te-mau has gone at the hand of

ahi mei i una te upoko." A tahi a hee te tuehine io te tunane. U peau te tunane, "Ia e, ia e, ua te matua, ia Hatea-motua." Peau te tuehine, "E." U peau te tunane, "E vovo o oe, e tu u tuchine. Na'i peau te kuku o te tama e kai na oe, e tu u tuchine. No ei'a i haahaa i a Pohihia me Pohahaa. A fiti. Na u e fiti atu."

Ua fiti te tuchine. A tahi a haa peipei E-tia-i-te-toua i te hana no te toua. Ua tihe ia i Tehutu. A tahi a tekao me te papa tuhuna o Toumata. Peau te papa tuhuna, "A ave te pepa i vavenu o Nuku." A tahi a hee te poi ave pepa. Ua tihe atou pao 'tu mei Tahuata, mei Hanauaua, mei Hanamenu, mei to Vevau pao 'tu. U putuputu atou i te ao o te hakaiki. U peau E-tia-i-te-toua ia atou, "E tekao ta u ia atou." U peau hua tau tuhuna, "E aha te tekao o te hakaiki?" Peau E-tia-i-te-toua, "Ei'a tu u tekao ia otou. E tou mahina i toe u nunuu te toua, u mea huke umu o Pota-a-te-mau." U peau te papa tuhuna, "Eahaa te i eia, mea meitai." A tahi a peau E-tia-i-te-toua i una o te poi tuhuna tekai vaka, "E tou po i toe kokoti otou Ani-ani-te-ani. Oia te vaka o te ta ia Hatea-motua." Peau te tau tuhuna, "Auma oti e hina ia matou Ani-ani-te-ani." Peau E-tia-i-te-toua, "Ina te aha i te hina ai ia otou?" Peau te tau tuhuna i no E-tia-i-te-toua, "Mea meitai, e te hakaiki, a imi oe i te tuaana." U peau E-tia-i-te-toua, "O ai te ia enata e tuaana no u?" Peau hua tau tuhuna, "Ua ono matou i titahi tunane o Pei-kua e na i to he tai to ia noho. Aoe matou i ite, he puaina to matou i ono. O Pakaha-ima-oa to inoa, o Haa-tau-niua titahi. Ehaa ihea oti to noho?" Peau E-tia-i-te-toua, "Ehaa. Na u e imi."

A tahi a kai hua mataeinana nui me te hakaiki. Ohia ua ono hua tau tuhuna mei te ia kaavai, mei te ia kaavai, i te tekao a te hakaiki, ua hua atou fenua.

Hatea-motua." Then said E-tia-i-te-toua (Sufficient-for-war), "Put it down, put it down, put the fire down from your head." Then the sister went to the brother. Said the brother, "(Meaning obscure). The sister said, Yes." The sister said, yes." The brother said, "You are stupid, my sister. It was told that the pigeon of the boy was eaten by you, my sister. It was on account of that that Pohihia and Pohahaa were angered (and set out after you). Now go. I shall follow after."

The sister went on. Then E-tia-i-te-toua began to prepare for war. He came to Tehutu valley, and there talked with the old men of the Tou-mata tribe. The *tuhuna* said, "Send the word to all Nuku." Then the messengers went out. Elders arrived from everywhere, from Tahuata, Hanauaua, Hanamenu, from all Vavau (Atuona). All gathered before the chief. E-tia-i-te-toua said to them, "I have a word for you." The elders said, "What is the word of the chief?" Said E-tia-i-te-toua, "Here is my word to you. In three moons we will proclaim war, a war of revenge for Pota-a-te-mau." Said the old men, "All right, it is agreed." Then said E-tia-i-te-toua to the folk who made canoes, "In three days you are to cut down the great tree Ani-ani-te-ani (Sky-sky-the-sky). That is to be the canoe with which we shall strike Hateamotua." The craftsmen said, "It may be that we cannot fell Ani-ani-te-ani." E-tia-i-te-toua replied, "What do you need to fell it?" The craftsmen replied to E-tia-i-te-toua, "It would be well, oh chief, if you would seek your elder brother." E-tia-i-te-toua replied, "Who is this elder brother of mine?" The *tuhuna* replied, "We have heard of another brother of Pei-kua's who lives there in the sea (near Anakee Islet, Atuona). We have not seen him, but have merely so heard by the ear. Pakaha-ima-oa (Pakaha-long-arm) is his name, also Haa-tau-niua. Where can he be staying?" Said E-tia-i-te-toua, "Where, for sure? I shall find out."

Then all this great assembly of people and the chief feasted. When the *tuhuna* from this and that valley had heard the word of the chief, they returned to their lands.

\* The expression *ave te pepa* is ostensibly modern, meaning literally "carry a paper."

Nuku was a political division of allied tribes including all those of Tahuata Island and western Hivaaoa.

Ma te popoui u timata te tau tuhuna i te vaka kokoti. Po te po, aoe he mea i keeaki o te temanu. E tou po atii, aoe ane iho he mea i motu. Peau atou i te hakaiki, "A tou po me koti a e matou, aoe he vahana kii i hemo mai o te temanu." Peau E-tia-i-te-toua, "E pehea te nei."

I hua ahiahi ua kai atou ta atou kai. I te po, moemoea E-tia-i-te-toua i oto o te hiamoe. Peau titahi vehine i no E-tia-i-te-toua, "Ia aa ae oe popoui, a tutu oe i te kao. Ia pao te kao i te tutu, a hee oe i no he mua ae o Tumuuhe. A kiini oe i te hue kao i una o hua mua ae. Ia pao i te kiini, a tahi oe a tiohi ma oto o hua kao i te take o te tai. Ia ite oe te tapa ahi tua fitu e tupu na, a uku oe. E na Haa-tau-niua ma ao o hua tapa ahi."

A tahi ua aa E-tia-i-te-toua mei te hiamoe. U hakaa i te papa tuhuna. Ua aa te tau tuhuna. U peau E-tia-i-te-toua, "He moemoea ta u nei. Peau titahi vehine i no u peetii, 'Ia aa ae oe popoui, a kanea tatou i te kao. Ia pao te kao i te tutu, e hee au Tumuuhe. Ia tihe au i eia, a tahi au a kiini te hue kao i una o te tai.' U peau te papa tuhuna, 'A tahi a pehea, ia kiini oe te kao i una o te tai?'" Peau E-tia-i-te-toua, "Te peau mai o hua vehine, ia kiini au i te kao i no he mua ae o Tumuuhe, e na Haa-tau-niua i te take o hua mua ae. Te peau mai ia u, 'Ia ite oe i te tapaahi tua fitu, a uku oe. E na to tuaana ma ao hua tapaahi!'" Peau te tau tuhuna, "A tahi a hina te vaka. U peau matou ia oe o mua, e na he enata mana i oto o te tai, o Haa-tau-niua te inoa. Atia aoe matou i ite i hea te noho. Ohia hoi. Na oe i moemoea. Popoui, a tahi tatou a tutu i te kao."

Te maama tina, pao 'tu atou i te hana te kao tutu. Te pao tina, ua hee E-tia-i-te-toua me titahi enata ma una o te vaka. Me te tihe i to aua tihe tina, u kiini E-tia-i-te-toua i te hue kao. A tahi a tiohi i te take o te tai. Ua ite E-tia-i-te-toua i hua tapaahi tua fitu. U peau i una o te hoa, "Ua ite oe i te mea aa e tupu a?" Peau te hoa, "E." A tahi a uku E-tia-i-te-toua i te take o te tai. Ua taki i hua tapaahi. U peau te tuaana, "O ai te ia?" Peau E-tia-i-te-toua, "O au te nei o E-tia-i-te-toua, I hee mai au ia

In the morning the *tuhuna* commenced the cutting of the canoe. Day after day they worked and made no impression on the *temanu* tree. Three days they worked thus, without cutting it down. They said to the chief, "Three days have we cut without cutting away half the bark of the *temanu*." Said E-tia-i-te-toua, "And now what next?"

That evening they had their meal. In the night E-tia-i-te-toua dreamed in his sleep. A woman said to E-tia-i-te-toua, "When you awake in the morning, cook some coconut oil. When that is done, go to the point Tumuuhe (near Atuona). Pour the oil in the water off the point. When you have done so you will look into the oil and see the sea's bottom. When you see a coral with seven branches, dive down there. There dwells Haa-tau-niua beneath that coral."

Then E-tia-i-te-toua awoke out of his sleep. He roused the old men, and they woke up. E-tia-i-te-toua said, "I have just had a dream. A woman spoke to me thus, 'When you awake in the morning, make some coconut oil. When it is done, go to Tumuuhe. Having arrived there, I am to pour the gourd full of oil on the water.' The old men said, 'And then what, after you have poured the oil on the water?'" E-tia-i-te-toua replied, "The woman said to me that when I had poured the oil on the water at Tumuuhe I should find Haa-tau-niua at the bottom of the sea at that point. She said to me, 'When you see a piece of coral with seven branches, there you are to dive. There, beneath that coral is your elder brother.'" Said the *tuhuna*, "Now we shall fell the tree for the canoe. We said to you before that there was a man of great power in the sea, Haa-tau-niua by name. But we did not know where he lived. And there it is! You dreamt it. In the morning we shall make the oil."

When it was light, they all set to work making the oil. When it was done, E-tia-i-te-toua set out by canoe with another man. Arrived at their destination, E-tia-i-te-toua poured the oil on the water. Thereupon he looked down to the sea's bottom. E-tia-i-te-toua saw that coral with seven branches. He said to his companion, "Do you see that thing growing there?" His companion replied, "Yes." Then E-tia-i-te-toua dived to the bottom. He pulled up that piece of coral (which was growing on his elder brother's head).

oe, u peipei te toua mea huke umu o te iamutu." U peau te tuaana, "O ai?" Peau te teina, "O Pota-a-te-mau, ua io i Hatea-motua." Peau te tuaana, "Umoi oe e kokoti pu i te temanu. Ahiahi a hee oe i Te-haa-tu-tuia. Ena i oto o te oto Taii-matahi-ona. E ave oe me te too, na ia e tufau pu i to he too." A tahi a peau Haa-tau-niua, "Ia koana hua toki, a tahi a hina Ani-ani-te-ani."

A tahi a ea E-tia-i-te-toua. Ua piki i una o to aua vaka, me te hoe. Ua tau i Tehutu. U peau te papa tuhuna, "A hii-ane oe aha oe i avei me to tuaana?" Peau E-tia-i-te-toua, "U avei maua. U peau i no u, na u e fiti atu i te ahiahi nei e hano au i toki." U peau te papa tuhuna, "I he te avai o hua toki?" Peau E-tia-i-te-toua, "Peau mai nei Haa-tau-niua, 'Ena toki i oto o te oto i Mata Tahi-ona.' A te ahiahi a tahi a hano au me te too." U peau te tau tuhuna, "O ia na hua toki mana, o Te-haa-tu-tuia."

Me te ahiahi, a tahi a hee E-tia-i-te-toua me ta ia too. Ua tihe i Matatahi-ona, tiohi E-tia-i-te-toua mea nui te tau oto tai. A tahi a haa moe E-tia-i-te-toua i ta ia too. To ia haa moe na, u tufau pu te toki i oto o te too a E-tia-i-te-toua. A tahi a fafa E-tia-i-te-toua me te peteo o to ia too. A tahi a kokumu E-tia-i-te-toua i te too me te fiti i oto ia fae. Peau te poi ia ia, "Aha i toitoi ta oe mea i hee nei." U peau E-tia-i-te-toua, "U koana i au hua toki o Te-haa-tu-tuia. Popoui to tatou tiohi i hua toki." Ua moe atu i hua po. Te maama tina a tahi a vevao E-tia-i-te-toua i te poi tuhuna, "A haa putuputu mai otou." A tahi a putuputu mai hua tau tuhuna. U peau E-tia-i-te-toua ia atou, "E na te toki. Mea meitai a fiti otou, a kokoti i hua temanu a me hua toki nei."

Ua fiti hua poi tuhuna. Te tihe na o atou io hua temanu, a tahi a peau titahi tuhuna, "Pehea te kokoti i te nei temanu." Peau tahi pito, "O oe to matou tuhuna kei." A tahi a peau hua tuhuna, "A tuu otou i te toki ma te keke te tihe na oumati." Ua tuu hua poi i hua toki i te tumu o hua temanu. A tahi a kokoti pu te toki i te keke o te tihe na oumati. U

Said the elder brother, "Who is that?" E-tia-i-te-toua said, "It is I, E-tia-i-te-toua. I came hither seeking you. We are preparing for a war of revenge for our nephew." Said the elder, "Who is that?" The younger replied, "Pota-a-te-mau, who is gone at the hand of Hatea-motua." Said the elder, "Do not keep cutting at the *temanu* tree. This evening, go to Te-haa-tu-tuia (The-erect-join). (This great adz) is there inside the hole Taii-matahi-ona. Take a net with you, and he will fall into your net." Then said Haa-tau-niua, "When you have this adz, then you can fell Ani-ani-te-ani."

So E-tia-i-te-toua went away. He climbed into the canoe, and they paddled off. He landed at Tehutu. The old men said to him, "Did you meet your elder brother?" E-tia-i-te-toua replied, "We met. He told me to go up this evening and get the adz." The old men said, "Where is this adz?" E-tia-i-te-toua replied, "Haa-tau-niua said to me, 'Your adz is in a rock hole at Mata Tahi-ona point.' This evening I shall go and get it." The old men said, "That for sure is the great adz with power, Te-haa-tu-tuia."

In the evening E-tia-i-te-toua went with his net. Arrived at Matatahi-ona, E-tia-i-te-toua saw many holes in the rocks by the sea. He laid down his net. As he laid it down, the adz fell right into it. Then he wrapped it up in the bottom of the net. He folded the net carefully, and then returned to his house. The folk asked him, "Now tell us truly what you come hither bearing." E-tia-i-te-toua replied, "I have that adz, Te-haa-tu-tuia. In the morning we shall have a look at it." They slept that night. In the morning E-tia-i-te-toua called to the *tuhuna*, "Come, gather together." The *tuhuna* all assembled. E-tia-i-te-toua said to them, "There is the adz. Now go up and cut down the *temanu* tree with this adz."

The experts went. When they came to the *temanu* tree, one of the *tuhuna* said, "Now how are we to cut down this great tree." Some others said, "You are the chief craftsman among us." So this *tuhuna* said, "Put the adz on the side of the tree that faces the rising sun." The men put the adz against the trunk of the *temanu*. Then the adz simply cut into

tiohi hua tuhuna kei ua tihe te toki i vavena toitoi o te tumu akau, a tahi a peau to ia tau oua ('ou'a). "A too te toki." Ua too hua tau oua i te toki, u mahao atou i te koi pu o te nei toki. U peau haka ua te tuhuna kei, "A tuu haka ua otou i te toki ma te keke i te nao na oumati." Ua tuu hua poi ma te keke i te nao na oumati te toki. Me hua hana te kokoti pu i hua keke o te temanu. Aoe i tunui te oumati, ua hina hua temanu. O te hina tina o Ani-ani-te-ani, ua ee te puku o hua temanu i Teaoatea. A tahi a peau te papa tuhuna o Hatea-motua, "Hatea-motua, e." Peau Hatea-motua, "E aha ta otou e peau nei." Peau te papa tuhuna, "Ua hina Ani-ani-te-ani." U peau Hatea-motua, "Ehaa te aha i te ai otou ua hina Ani-ani-te-ani." "E na te puku i Te-ao-tea. Ua pi i una o te one i napai." U peau Hatea-motua, "O te kau te ia o te vaia." U peau otou o te puku mei una o te temanu o Ani-ani-te-ani. E aha ta otou, e haa hopupu nei?" U peau te tau tuhuna, "E pehea ta matou koana. Ua ite to matou kiko mata i te puku o te temanu." Peau Hatea-motua, "E mea avai noa te na."

Te hina tina o hua temanu, u tutu te anuaunua, u feuu te fenua, me he tani o te fatu tii. U peau Nuku, "Ua hina Ani-ani-te-ani, o te vaka o E-tia-i-te-toua."

A tahi a kokoti te tau tuhuna i te piha o hua vaka. I te ahiahi i peau E-tia-i-te-toua, "A pei tatou ie ua heana ta, u mea haa moemoe o te hina tina o Ani-ani-te-ani." I hu' ahiahi ua fiti E-tia-i-te-toua i Matavevau, me to ia mou toa, e tahi ma onohuu. Ua too atou i titahi vaka mei Matavevau, me to atou hoe i te heana ta i hua po. I Teaoia u koana too tahi heana mei eia. Ua hoe te vaka me hua heana ma una Punaei, u koana haka ua titahi heana ia atou. Peau E-tia-i-te-toua, "Ua ava te nei heana. A pae, a hua tatou."

Aoe tani te hikomua, u haka ea atou me na heana i Tehututau. Ua ui te papa tuhuna ia atou, "A hiiane otou?" Peau hua poi, "Toku ua heana ia matou." Peau te tuhuna kei, "U moemoe te vaka o te matua."

I te poupu i tahi a fiti te papa tuhuna

that side of the tree. When the chief *tuhuna* saw that the adz had come right into the center of the tree, he said to his assistants, "Take out the adz." The assistants took that adz, and they marvelled at the speed with which it worked. The chief *tuhuna* said again to them, "Now put the adz on the side of the tree facing the sunset." The people put the adz on the side facing the sunset. Then the adz simply cut right through this side. Before the sun had set, the tree was down. And with the falling of Ani-ani-te-ani the seed of that tree scattered as far as Teaoatea (at Puamau). Then said the old men who served Hatea-motua, "Hatea-motua." Hatea-motua said, "What are you saying?" The old men said, "Ani-ani-te-ani has been felled." Hatea-motua said, "How do you know Ani-ani-te-ani has fallen?" "There are the seed at Te-ao-tea. The beach is covered with them." Hatea-motua said, "That is just stream refuse. You tell me it is seed from Ani-ani-te-ani. What are you trying to do, frighten me with lies?" The old men replied, "How could we? We have seen with our own eyes the seed of the *temanu*." Hatea-motua said, "Well, leave it alone."

When the *temanu* tree had fallen, the rainbow burst forth aglow, the earth quaked and the sound of thunder was heard. All the people of Nuku said, "Ani-ani-te-ani has fallen, the canoe of E-tia-i-te-toua!"

Then the craftsmen cut out the prow of the canoe. In the evening E-tia-i-te-toua said, "Come, we will seek human victims, a propitiation for the felling of Ani-ani-te-ani." So that evening E-tia-i-te-toua went to Matavevau with his warriors, ten of them. They took a canoe from Matavevau, and they paddled off to catch victims that night. At Teaoia (by Tahauku bay) they caught a single victim. They paddled the canoe with this victim aboard to Punaei, and there they got another victim. E-tia-i-te-toua then said, "That will do for our sacrifice. Come, let's return."

The first cock had not crowed when they reached Tehututau with their victims. The old men asked them, "What have you?" The people replied, "We have two human victims." Said the chief craftsman, "It will consecrate the canoe of the chief."

In the morning the craftsmen went to

i hua vaka teka. Ae i po ua pao titahi keke o hua vaka, na te mana o hua toki o Te-haa-tu-tuia. E tou po ua pao pao 'tu hua vaka, mei te piha, mei te muki, mei te papua, mei te hue tana, mei te huu manu. Ma te fa o te po, u pateka na mataeinana o Toumata i hua vaka i Matavevau i oto o te oho au.

Te hua tina o hua mataeinana, ua tihe io te hakaiki. A tahi a hee na papa tuhuna mei vavenu o Taupo, me na papa tuhuna o Papuae, atii te papa tuhuna o Teaa, atii te papa tuhuna o Kua-i-te-oho. Ua hee atou pa'i ua te puaka, te mataeinana e tahi. Atii pao 'tu na mataeinana e fa.

A tahi atou a kahua i te putuputu vaa. Ae i ite mai a te hakaiki mei Tehutu. (Timata te hakaiki mei Taupo.)

*Te hakaiki:* He vaka, he vaka a tau au.

*Te mataeinana:* A tau au i Papanui,  
A tau au i Papanui,  
Tu u vaka e, tau ai.

*Te hakaiki:* Ite mai o Atea,  
Ite mai o Atea,  
Tu u vaka pihao e tau ai.

*Te mataeinanas* Ite mai o Atea,  
Ite mai o Atea,  
Tu u vaka pihao e tau ai.

*Te hakaiki:* He vaka, he vaka a tau au.

*Te mataeinana:* A tau au i Atuona,  
A tau au i Atuona,  
Tu u vaka e, tau ai.

I te pao na o te pue no hua vaka i te oono, e fa tau na puaka i tao tia, u moia i te ono tina o Ani-ani-te-ani. Te ono na o E-tia-i-te-toua i hua tau tekau o to ia vaka, ua pao i te oono i te tau tuhuna, u mahao ia. U peau i to ia mataeinana, "I te po nei e fiti tatou, e fa tau na heana ta mei vavenu o Pepane."

U peipei to atou fiti, a tahi a tihe Haa-tau-niua io te teina. U emiee te teina na te mea aoe ia i ite o ai te nei enata, o te tuaana te mea i ite ia ia. A tahi a peau te teina, "Ui ui a kenata, o ai oe." U peau te tuaana, "Na u hoi te

finish cutting out the canoe. Before nightfall one side was finished, through the mana of that adz Te-haa-tu-tuia. In three days the whole canoe was finished, bow, stern, deck, sideboards, and feather decorations. On the fourth day the people of Toumata carried this canoe on their shoulders to Matavevau and put it in its house.

When the tribesmen returned, they came to the chief. Then came the elders from the Taupo tribe, and the elders of Papuae likewise, and those of Teaa, and the old men of Ku'a-i-te-oho. They came bringing offerings, two hogs from each tribe. Thus all the four tribes (of Atuona) brought gifts.

Then was chanted the *putuputu* (assembling song) of the boat. The chief of Tehutu did not know the chant. (It was the chief of Taupo who commenced.)

*The chief:* My boat, my boat is come to land.

*The tribesmen:* I land at Papanui,  
I land at Papanui,  
Landing in my boat.

*The chief:* Atea looks hither,  
Atea looks hither,  
The prow of my boat is landing.

*The tribesmen:* Atea looks hither,  
Atea looks hither,  
The prow of my boat is landing.

*The chief:* My boat, my boat, is come to land.

*The tribesmen:* I land at Atuona,  
I land at Atuona,  
Landing in my boat.

When the chant for the boat had been sung, eight hogs were baked, to serve as sacrifice to accompany the chanting for Ani-ani-te-ani. [In speaking of sacrifices of hogs, four *tau na* signifies eight hogs.] When E-tia-i-te-toua received word that his boat was finished, and that the chanting for it by the *tuhuna* had been accomplished, he marveled. Said he to his tribe, "This night we shall go and get eight human victims from Pepane."

They were preparing to go, when Haa-tau-niua arrived at the house of his younger brother. The younger brother was startled, for he did not know who this man was, this elder brother who stood there looking at him. Said the

kua kaui, na te manihii. Na oe te tona i'e, na anatia." U peau E-tia-i-te-toua, "O au te nei o E-tia-i-te-toua." U peau Pakaha-ima-oa (o Haa-tau-niua), "O au te nei o Pakaha-ima-oa, o to tuaana e moe nei i ao o te tapaahi tua fitu." A tahi hopu E-tia-i-te-toua i te tuaana. U kiiete mei te matacinana o Taumata.

A tahi a peau te tuaana, "E aha te hana i toe no to oe vaka." U peau te teina, "Ua pao te hana pao 'tu no te vaka. E tahi mea i toe. E fiti matou i te po nei i te heana ta no te haa moe na i Ani-ani-te-ani i oto o te oho au i Mata-vevau." U peau te tuaana, "A eka oe. O au te fiti me atou nei." Peau te teina, "E toitoi a. A fiti otou. E na te vaka i Hopupu. U peau Haa-tau-niua, "A pei, e, na potii."

Ua fiti atou me te hakaiki. Te tihe na o atou i Hopupu, ua toi i to atou vaka. Me te hoe te vaka i hua po, a tihe i Vainoi. Te tihe na o te vaka i vaho Natue, u peau Pakaha-ima-oa, "E na te tau heana i oto, mea nui atou." Ua ite pao 'tu mei te poi i una i te vaka hua tau poi e mea nei i ta atou na kei tano. U tihi Haa-tau-niua i te moupuna o Hatea-motua. Ua too ma to ia mou vaevae. Ua ite hua moi, ua io ia te heana, a tahi a haa naunau.

U mamakii te tai, e o ki-i-a,  
O te tai a Pakaha-ima-oa nei, e o ki-i-a,  
I no te aha tatou nei o ia, e o ki-i-a,  
I no te kei tano tatou nei, e o ki-i-a,  
I io ai au ia Pakaha-ima-oa nei, e o ki-i-a,  
U mamakii te tai, e o ki-i-a.

A tahi a ave Pakaha-ima-oa i hua moupuna i una o te pekia fae o Hatea-motua.

U vevao i Hatea-motua, "Hatea-motua, e, Hatea-motua, e, Hatea-motua, e." Ua o Hatea-motua, "O?"

"Ua io au nei, e o ki-i-a,  
Ia Pakaha-ima-oa, e o ki-i-a,  
I te tapaai tuafitu nei, e o ki-i-a,

younger, "I question, your name, man!" The elder replied, "Mine indeed is the right to question, yours to answer, for you are the landsman here." Said E-tia-i-te-toua, "I here am E-tia-i-te-toua." Said Pakaha-ima-oa (another name for Haa-tau-niua), "I here am Pakaha-ima-oa, your elder brother who sleeps beneath the seven branched coral." Then E-tia-i-te-toua embraced the elder brother. (?Meaning obscure.)

Now the elder brother asked, "What remains to be done for your boat?" The younger said, "All the work on the canoe is finished. One thing only remains. We are going tonight to get human victims for the consecration of Ani-ani-te-ani when it is laid in its shed at Matavevau." The elder said, "You remain here. I shall go with them." The younger replied, "As 'As you say. Go you ahead. The boat is at Hopupu." Haa-tau-niua said, "Come along, all of you."

They set off with the chief. When they came to Hopupu, they dragged out the boat. They paddled it in the night to Puamau. Arrived there, opposite Natue, Pakaha-ima-oa said, "There are the victims inside there, plenty of them." All the folk on the canoe could see them there picking up shell-fish. Haa-tau-niua saw the granddaughter of Hatea-motua. He seized her by the legs. That girl saw that she had been taken as a victim, and she chanted,

Cold is the sea, e o ki-i-a,  
The sea of Pakaha-ima-oa, e o ki-i-a,  
What were we here for, e o ki-i-a.  
Picking up shell-fish, e o ki-i-a,  
And I have been taken by Pakaha-ima-  
oa, e o ki-i-a,  
Cold is the sea, e o ki-i-a.

Then Pakaha-ima-oa took that grandchild up over the top of the house of Hatea-motua.<sup>10</sup>

He called to Hatea-motua (chanting), "Oh Hatea-motua, oh Hatea-motua, oh Hatea-motua." Hatea-motua answered, "What is it?" (The girl sang),

"I have been taken, e o ki-i-a,  
By Pakaha-ima-oa, e o ki-i-a,  
By the seven branched coral, e o ki-i-a,

<sup>10</sup> It was explained that Pakaha-ima-oa (Pakaha-long-arm) had such a long arm that he reached right into the valley from the canoe as it lay off shore.

U mea haa moemoe vaka, e o ki-i-a,  
O te vaka o te huke umu o Potaa-te-  
mau nei, e o ki-i-a."

"Tuu ana 'tu. Ua ke i tu u pahoe.  
Ua ke i tu u pahoe. E oo te vovo ii. O  
ai oe i te heana?"

A tahi a hapai Pakaha-ima-oa i hua  
moupuna o Hatea-motua mei una o to ia  
pekia fae. U tuu i oto o te vaka.

Ua too haka ua Pakaha-ima-oa i titahi  
heana. Ua ave i una o te pekia fae o  
Hatea-motua. U vevao ia Hatea-motua,  
"Hatea-motua, e, Hatea-motua, e, Hatea-  
motua, e." Ua vivo Hatea-motua, "Eo ke  
te nei." A tahi a peau Hatea-motua,  
"N'ai oe i peau e hupau? E vovo i te kei  
tano. A tahi a pehea oe. O te toko ua te  
nei o te heana a io ia Pakaha-ima-oa."

Ua ave Pakaha-ima-oa i oto o te vaka.  
Ua too i te too tou o te heana. Tihe i te  
fa tau na o te heana atii, ana 'tu te tuu  
o Pakaha-ima-oa i una o te fae o Hatea-  
motua. Ohia ua ava te heana i haa toi-  
toia e te teina, ua hua ta atou vaka i  
hua po.

A tau mai ana, u tata huata te maama.  
Ua too atou i hua tau heana, ua ave i  
vavenua o Atiahopeue. Te tihe na o hua  
tau heana i vavenua o hua mataeinana, a  
tahi a feefee a ia atou. Ua hee Pakaha-  
ima-oa me to ia tau oua. Peau E-tia-  
i-te-toua, "E hia heana ia otou i te po  
nei?" U peau te tau oua ma to ia kao-  
kao, "Too tou vehine, toko ua enata oko,  
too tou tama iti." U peau te teina, "Tai  
naenae!" U peau hua tau oua, "Aoe he  
hana ia matou i te po nei. Too tahi ane-  
iho Pakaha-ima-oa i te nena i hua tau  
heana." U peau E-tia-i-te-toua, "I aveia  
i hea ta otou tau heana." U peau te tau  
oua, "I vavenua o Atiahopeue." A tahi a  
peau Pakaha-ima-oa i una o to ia teina,  
"A fea te nunuu o te toua?" "Ia tihe  
mai o Hotu nui i toe, a tahi a nunuu te  
toua." Peau Pakaha-ima-oa, "Umoi e  
haa tevee." U peau te teina, "E tou po  
i toe ua ave te pepa i vavenua o Nuku."

Te tihe tina i hua a, u popahi E-tia-i-  
te-toua i te poi ave pepa i vavenua o na  
mataeinana o Nuku, u peau ia atou, "A  
peau otou o Mehao te po a putuputu mai  
na mataeinana i Vevau, mei te tau ahana,  
mei te tau vehine, mei te koua, mei te

To consecrate the boat, e o ki-i-a,  
The boat built to revenge Potaa-te-  
mau, e o ki-i-a."

(Hatea-motua) said, "What of it? My  
girl is elsewhere. This is madman's  
talk. Who are you, seeking human vic-  
tims?"

Then Pakaha-ima-oa brought the  
grandchild from the house of Hatea-  
motua to the boat and put her in the  
boat.

Again Pakaha-ima-oa took another  
victim. He carried it on to the ridge of  
Hatea-motua's house. The victim called  
to Hatea-motua, "Oh Hatea-motua, oh  
Hatea-motua, oh Hatea-motua." Hatea-  
motua thought to himself, "That is a  
different voice." Then said Hatea-motua,  
"Who is this insulting me? Mad shell-  
fishers! Now what are you doing. This  
is two victims that have gone to Pakaha-  
ima-oa."

Pakaha-ima-oa brought the victim into  
the boat. He took a third. When they  
had the full eight, each had been put in  
this way on the ridge of Hatea-motua's  
house (to speak to him). Since there  
were enough to satisfy the younger  
brother, the boat returned the same night.

As they landed, it was near dawn.  
They took the victims up in Atiahopeue  
(a subvalley of Atuona). When the vic-  
tims came to this place in the midst of  
the folk, they were strangled. Pakaha-  
ima-oa went down again with his men.  
Said E-tia-i-te-toua, "How many victims  
did you get in the night?" The men re-  
plied, "Three women, two strong men,  
and three little children." Said the  
younger brother, "Very good!" The  
men then said, "We had not a thing to  
do in the night. Single handed Pakaha-  
ima-oa captured these victims." E-tia-i-  
te-toua asked, "Where did you put your  
victims?" The men answered, "Up in  
Atiahopeue." Then Pakaha-ima-oa said  
to his younger brother, "When is war  
going to be declared?" After the next  
full moon we shall declare war." Pakaha-  
ima-oa then said, "Do not delay it."  
The younger said, "Three days ago the  
message went to all Nuku."

When that day came, E-tia-i-te-toua  
sent messengers to all the tribes of Nuku,  
saying to them, "Tell them all to as-  
semble here on the day Mehao (three  
nights before full moon), all the tribes  
here at Vevau: men, women, old men,

paafio, mei te toiki, mei te mata paa, mei te vae koki, pao 'tu. Umoi te enata e noho."

Ohia ua hee na po o te tihe mai o na mataeinana pao 'tu, u peau te poi ave pepa i te hakaiki, "E tihe atou pao 'tu ia Huna i Vevau nei, atii te tekao o na papa hakaiki o Nuku." Peau E-tia-i-te-toua, "Mea meitai."

I te nei oiio o Tou-mata, o Tiu, o Te-aai, o Naiki, o Papua-ei, e ima mataeinana no te haa peipei i te kai no na manihii e Nuku. E ono mataeinana manihii. Ohia u peipei te hana o te kai i hua mou mataeinana e ima, a tahi a tihe mai na mataeinana pao 'tu i oto o Vevau. Ua pi te fenua. Te tihe na o hua mataeinana, ua kai atou i te kai nui, me te tau paafio, me te tau toiki, me te poi vae koki, me te mata paa. U koakoa atou pao 'tu i te nei koi na nui e te huke tina umu o Potaa-te-mau.

A tahi a fiti te kui o Potaa-te-mau. E ua komotu ahi, u humu tia, u fiti tia, u kiti tia, i una o to ia upoko.

A tahi a piki te haa te peiu o Pei-kua i una o te muki. Too tahi toa i mua, o Pakaha-ima-oa. O ia te mea i una o te piha, o E-tia-i-te-toua me te papa tuhuna i oto o te papua. A tahi a hoe te vaka mei Matavevau. Te hoe tina te piha i Te-ao-tea (Puamau). Eia te muki i Matafenua, a tahi a haa paki kava. Ua pao te mataeinana o Pepane i te punana i ao o te fenua. E nato nei te nato i una o te vaka, e utu nei te pahu anana, he koi na te i titahi hope, he kahu tutu i vavena mai, o popoi tuki te i mua 'tu, he umu puaka ta tahi pito.

O hia ua ite Hatea-motua i te nui o te enata i oto o Ani-ani-te-ani, u peau te papa tuhuna me Hatea-motua, "A hina tatou, aoe e ava tatou ia toua." Peau Hatea-motua, "E tou keu me au nei, o Pohue-mata-nunui, o Te-ouoho-te-tua, me Te-feke-nui-a-tumu-ani." Peau te tau tuhuna, "E feo Te-pohue-mata-nunui, e mata te taha keikei."

and old women, the children, the deformed, the blear-eyed, and the lame, all of them. Not a person is to remain behind."

When the night arrived on which all the tribes were to come, messengers said to the chief, "The people are going to arrive here at Vevau on the night Huna, (the fourth before full moon), such is the word of the chiefs of Nuku." Said E-tia-i-te-toua, "It is well."

On that day Tou-mata, Tiu, Te-aai, Naiki, Papua-ei, the five tribes (of Vevau), came together to prepare the feast for the visitors from all Nuku. When the labor of preparing the food was done by these five, then arrived all the tribes of Vevau. The valley was full of people. When all these folk arrived, they feasted on the great supply of food, old women, children, lame, blear-eyed, and all. They were all content at the feast for the revenge of Potaa-te-mau.

Then came the mother of Potaa-te-mau. Two firebrands there were on her head, tight upon it she had tied, she had bound, she had lashed them.

Now the chiefess Pei-kua climbed on to the stern of the boat. One warrior there was before her, Pakaha-ima-oa. And this was he who was upon the bow—Etia-i-te-toua. And the skilled men were on the platform amidships. Then was paddled the boat from Matavevau. They brought the bow to Te-ao-tea (Puamau); and the stern was there at Matafenua (a distance of about four miles), so that the boat stretched right across the bay. The people of Pepane had fled inland to hide. They chanted the *nato* on the boat, they beat the great drums, a feast and dance was going on at one end, they were manufacturing cloth there in the middle, pounding bread-fruit paste nearby, and elsewhere there were ovens of cooking hogs.

When Hatea-motua saw the number of people in Ani-ani-te-ani, his advisers said to him, "We shall fall, there are not enough of us to fight." Hatea-motua said, "Three tricks have I, Pohue-mata-nunui (Convovulous-many-eyes), Te-ouoho-te-tua (The-hair-the-god), and Te-feke-nui-a-tumu-ani (The-octopus-great-of-foundation-sky). Said her *tuhuna*, "Te-pohue-mata-nunui is strong, and great are his eyes."

Peau Hatea-motua, "Te-pohue-mata-nunui, e." Peau Te-pohue-mata-nunui, "O?" "A hee otou, a toi mai i te vaka i uta nei." A tahi a hee Te-pohue-mata-nunui. Pao 'tu te aka o Te-pohue-mata-nunui i te totoo ma una o te tai. A tahi a piki i una o te vaka. U fahi pao 'tu te aka o Te-pohue-mata-nunui i te tino o hua vaka. Peau Hatea-motua i una o to ia poi ma to ia kaokao, "A tiohi otou i Te-pohue-mata-nunui. Ua nao ana iho te vaka i te fahi i to ia aka." A tahi a peau Hatea-motua, "Mea meitai, e Te-pohue-mata-nunui nei, a toi mai te a vaka i una o te one nei," A tahi a haa ii Te-pohue-mata-nunui i to ia ii. Ua neke te vaka io te fati na nau. U haka ea te vaka i eia. U nunuu na matacinana o Hatea-motua te mau tina o hua vaka kei io te fati na nau. A tahi a peke Hatea-motua i to ia toa. U peau, "Aoe o oe ii i toe atu." U peau Te-pohue-mata-nunui, "Ua pao te ii, e tuu hakaiki. U metao au, e keikei oko o na kea i te katau. Aoe atu he ii i toe, e tu u hakaiki."

A tahi a kavii te muki o te vaka. A tahi a hoe na matacinana o E-tia-i-te-toua i te vaka. Te hoe tina o te vaka, u io anamai Te-pohue-mata-nunui mei to he one tai, mei to kea anamai te toi pu o te vaka. A tahi a nunuu matacinana i una o te vaka. Te nunuu tina, u feuu te fenua. U peau te papa tuhuna ia Hatea-motua, "Hatea-motua, e. A pei. A hina me na matacinana me te tau tamaiti me te tau vehine me te tau tama iti me te tau kooua. Aoe e koko tatou ia toua me E-tia-i-te-toua." U peau Hatea-motua, "E aha ta otou e, o puupuu a nei. Aoe i pao tu u keu. Ua ta otou i te hina." U peau te papa tuhuna. "Aoe e ava na keu i toe. Ua io Te-pohue-mata-nunui. E feo na keu i avai iho." U peau te hakaiki me te peke, "Tuitui otou. Auma otou i vivo i te toua." Ua mutu te papa tuhuna.

A tahi a vevao Hatea-motua i Te-ouoho-te-tua, "Te-ouoho-te-tua, e." Ua o Te-ouoho-te-tua, "O?" "A mai oe. A hee i te vaka, a toi mai i una o te one nei." A tahi a hee Na-fii-ouoho i una o te vaka. A tahi a fii i te piha, e tahi fii i te muki o hua vaka. A tahi a fitii mau oko. Ua i te Te-ouoho-te-tua u mau oko te vaka ia aua. Peau te hakaiki, "A hiiane oe, Te-ouoho-te-tua." Peau Te-

Hatea-motua said, "Te-pohue-mata-nunui!" Te-pohue-mata-nunui replied, "What is it?" "Go and drag that canoe up here." Then went Te-pohue-mata-nunui to the fray. All the roots of Te-pohue-mata-nunui spread out from shore, covering the surface of the sea. Then he climbed up on the boat. All those roots of Te-pohue-mata-nunui wrapped about the body of the boat. Said Hatea-motua to his assistants, "See Te-pohue-mata-nunui. The boat will surely sink when he takes hold of it with his roots." Then said Hatea-motua (to the vine), "That's right, Te-pohue-mata-nunui, pull the boat in here on the beach." Then Te-pohue-mata-nunui exerted all his strength. The boat moved on the crest of a wave. It stopped and remained there. Hatea-motua's people shouted at seeing the boat held in the surf. Then was Hatea-motua angry with his warrior. He said, "You haven't strength enough to do that." Te-pohue-mata-nunui said, "My strength is gone, my chief. I am afraid, the stone anchor of that boat is big. I haven't strength enough, oh chief."

Then the stern of the canoe came about. Now the people of E-tia-i-te-toua paddled. As they did so, Te-pohue-mata-nunui was pulled right away from the sand, stones and everything pulled right away by that boat. Then the folk on the boat sent up a shout. When they shouted, the earth shook. Said the old men to Hatea-motua, "Oh Hatea-motua, Get ready. We are going to be destroyed, all of us, children and women and old men and all. We cannot prevail in this war with E-tia-i-te-toua." Hatea-motua replied, "What is the matter with you all, so full of fear. I haven't finished all my tricks. You who would call it a defeat!" But the *tuhuna* said, "Your tricks will not suffice. Te-pohue-mata-nunui is defeated. They must be powerful tricks that remain." The chief said angrily, "Keep still. You forget about the war!" Thereafter the *tuhuna* held their peace.

Now Hatea-motua called Te-ouoho-te-tua (The-hair-on-the-back), "Oh Te-ouoho-te-tua." Te-ouoho-te-tua replied, "What is it?" "Come hither. Go to that boat and drag it up on the beach." Then went Na-fii-ouoho (The-hair-braids) on to the boat. He plaited himself around the bow, and another plait he put round the stern. They took firm hold. Te-ouoho-te-tua saw that they bound fast the

ouoho-te-tua, "Aoe e pohoe mei uu fii ouoho te a vaka." A tahi a peau Hatea-motua, "A toi mai te a vaka." A tahi a timata Te-ouoho to ia ii, u mai toi, toi, toi. Aoe e neke mai te vaka i hua mou fii ouoho. U tiohi Hatea-motua aoe he taha o te vaka i neke mai. U peau haka ua i Te-ouoho, "A haa pao te ii, a toi mai te vaka i una o te one." Peau Te-ouoho-te-tua, "Aoe he ii i toe atu, e te hakaiki." E tou toi tina o hua mou fii ouoho aoe he neke mai o te vaka. A tahi a hua ko mui te vaka. U io anamai hua mou fii ouoho a te hakaiki. U nunuu haka ua na mataeinana i una o te vaka. A tahi a peau te papa tuhuna o Hatea-motua, "Hatea-motua, e." Peau te hakaiki, "E aha?" "A hina me na mataeinana oi iti te tai. Auma tatou e ite i te keu a E-tia-i-te-toua. O ai ite te keu pe oko. Aoe he mataeinana e avai i una o te fenua i Te Ao-tea nei."

A tahi a peke te hakaiki ia atou. "U metao otou. He mea maeka. Te-feke-nui-a-tumu-ani." U peau hua papa tuhuna, "Umoi e feo Te-pohue-mata-nunui me Te-ouoho-te-tua, (aoe) e Te-feke. Ia tuu me te konia, u memene te kave." A tahi a tu te hakaiki me te peke. U peau i Te-feke, "Te-feke-nui-a-tumu-ani, e." "O?" "E io ia oe te vaka a." U peau Te-feke, "E aha te koe, e te hakaiki, e aha ii o ai Te-pohue-mata-nunui me Te-ouoho-te-tua?" "O Te-feke te mea aoe e io." "Eahaa, ia ako atu au, e tu u hakaiki." A tahi a hee Te-feke, e fa kave i hee i te vaka ta mau, e ia kave i te mau i oto o to ia ua. A tahi a peau te mataeinana mei una o te vaka, "Ua koe ta tatou inai. He inai tihe pu te nei. Oia a te hakaiki tuaave o ta ia inai u tuu mau na tatou. Aoe he hana i toe atu i oto o te vaka." A tahi a peau E-tia-i-te-toua, "Mea meitai a tuu te konia i una o na kave feke nei, e ua." Ua too te mataeinana i te konia, ua tuu i una o na kave feke. Aoe i timata Te-feke i te toua, ua io Te-feke mei oto o te ua. A tahi a peke Hatea-motua, "E Te-feke!" "O?" "A toi." Peau Te-feke, "Ua ke, e te hakaiki, ua io au nei."

boat. The chief called out, "Now at it, Te-ouoho-te-tua!" Te-ouoho-te-tua said, "The boat will not escape from these hair plaits." Hatea-motua said, "Now pull that boat in." Then Te-ouoho began to exert his strength, pulling, pulling, pulling. But the boat did not budge for all the hair braids. Hatea-motua perceived that the boat did not come a bit nearer. She called again to Te-ouoho-te-tua, "Exert all your strength. Pull that boat up here on the beach!" But Te-ouoho-te-tua replied, "There is not enough strength in me, oh chief." Three times those hair braids pulled, and the boat never budged. Then the boat drew back, and pulled those hair braids of the chief right away. The folk on the boat cheered again. Then the old men said to Hatea-motua, "Oh Hatea-motua." The chief replied, "What?" "We shall all be defeated without a fight (*literally*, while the sea is small). We do not want to witness E-tia-i-te-toua's sport. Who knows what evil sport it will be? There are not enough people in this land Te Ao-tea."

Then the chief was angry with them. "You are afraid. This thing will be easy for Te-feke-nui-a-tumu-ani." The old men said, "Te-pohue-mata-nunui and Te-ouoho-te-tua did not succeed, and so Te-feke cannot. They only have to touch him with hot stones to make him draw back his tentacles." Then up rose Hatea-motua in anger. He said to Te-feke, "Te-feke-nui-a-tumu-ani!" "What is it?" That canoe there is to be taken by you." "Maybe not, my chief. What about the strength of Te-pohue-mata-nunui and Te-ouoho-te-tua?" "But Te-feke is one who will not be defeated." "Well, I shall try for you, my chief." Then Te-feke went. Four tentacles he reached out to take hold of the boat, with four he kept hold inside his hole.

Now the people on the boat said, "Our meat is all finished. Now here comes some meat right to us. What a fool of a chief to send his meat right into our hands. Now we have no more work to do here in the boat." Then E-tia-i-te-toua said, "Put some hot stones on these tentacles, bake them." The tribesmen took some hot stones, and put them on the tentacles of the octopus. Te-feke had not begun his fight before he was out of his hole. Then was Hatea-motua angry, "Oh Te-feke!" "What is it?" "Pull." But Te-feke said, "Not so, oh chief, I am captured."

A tahi a hiki te mataeinana. Te ite tina o na mataeinana me te papa tuhuna ua io Te-feke-nui-a-tumu-ani, ua hiki te nui o te mataeinana. O te poi i hiki toi-toi, o te poi i punana ma ao o te epo.

A tahi a peau Ape-kua (=Pei-kua) ia Haa-tau-niua, "A too oe o mua ia Hatea-motua me te moi. Umoi oe e haa otahi i te vehine a te iamutu. A ave toi-toi anamai i tuu ao nei."

A tahi a nena o ima o Pakaha-ima-oa, ua too ia Hatea-motua me te moi. Ua tuu i oto o te vaka i te ao o Pei-kua. A tahi a vave Pei-kua i to ia hunona, "A mai, a mai, tu u hunona, e. O te kui o Potaa-te-mau." A tahi a peau Pei-kua ia Hatea-motua, "O oe te nei o Hatea-motua?" U peau Hatea-motua, "E, o au te nei, e tu u haa te peiu." A tahi a peau te haa te peiu, "O oe te mea i te ta i tu u tama ma te upoko." U peau Hatea-motua, "Na ui ta, e te haa te peiu. Ae ta ue he mea enata vai noa. A ia o ia o Potaa-te-mau!"

E tekao nei te haa te peiu me te hakaiki, o Hatea-motua, e koho ana 'tu nei te hana a Pakaha-ima-oa i te tau heana i hiki ma una o te kapua. Aohe enata ia vai atu i te koho ia Pakaha-ima-oa. E tahi ana iho mataeinana i pohoe, te mataeinana i punana ma ao o te fenua. Pao tu tahi pito u hai tia anamai i una o te vaka me te tau ahana, te tau vehine, te tau kooua, te tau paafio, te tau toiki.

A tahi a peau te haa te peiu, "Auma oe i ono i te tuia i Pohihia me Pohahaa?" Peau Hatea-motua, "Ua ono au, e tu u haa te peau." A tahi a kokoti Peikua i to ia eeo. Ua kai me te kokumu ma. U peau haka ua Pei-kua, "E a hoko ia, ua ono oe o Potaa-te-mau, umaha oe i ta haka ua ai? U peau te moi, 'O tu u 'poko tu u ahana. Auma oe ono, e Hatea-motua." A tahi a peau Hatea-motua, "Ua ono au, e tu u haa te peiu. Ua paha tu u moi i to ia hana i to ia upoko. E one au, ua uu te ta uo vehi, e hua e, e tu u haa te peiu."

U pao anamai na mataeinana mei Te Aotea, u mea huke umu o Potaa-te-mau. Peau te haa te peiu, "U mea huke umu o

Then the people on shore fled. When the tribesmen and the old men saw that Te-feke-nui-a-tumu-ani was defeated, every one of them fled. Some really ran away, others hid themselves beneath the ground.

Now Ape-kua said to Haa-tau-niua, "Seize first Hatea-motua and the girl (who was affianced to Ape-kua's son). And be careful not to harm the woman belonging to your (dead) nephew. Bring them and put them down here."

So Pakaha-ima-oa reached out and seized Hatea-motua and the girl. He put them in the boat in front of Pei-kua. Then Pei-kua called to her brother-in-law, "Come hither, come hither, my brother-in-law. This is the mother of Potaa-te-mau." Next Pei-kua said to Hatea-motua, "Are you this Hatea-motua?" Hatea-motua replied, "Yes, this is I, my chiefess." Then said the chiefess, "It was you that struck my child on the head." Hatea-motua replied, "??, o chiefess, I believed he was but a common person. And it was Potaa-temau!"

While the chiefess was talking to the chief, Hatea-motua, Pakaha-ima-oa was busy all the while gathering in the captive victims for sacrifice who had fled on to the mountains. Not a man escaped him. Only one of the tribes survived, the one that hid itself beneath the earth (in a hole beneath a water-fall). All the rest were brought right there onto the boat, men, women, old men, old women, and children.

Now the chiefess said, "Didn't you hear the chant of the *tuia* sung by Pohihia and Pohahaa?" Hatea-motua replied, "I heard it, my chiefess." Then Pei-kua cut out his tongue. She ate it with a packet of breadfruit paste. Pei-kua then spoke again, "??, when you heard it was Potaa-te-mau, why did you strike again? Your daughter said 'My husband is my head.' But you did not listen, Hatea-motua." Hatea-motua replied, "I heard, my chiefess. I believed my daughter to be insulting her head. I heard, but I struck in my excitement, my chiefess."

All the people of Te Aotea were now entirely wiped out for the revenge of Potaa-te-mau. Said the chiefess, "This

<sup>11</sup> Hatea-motua was termed Pei-kua's *hunona* because his daughter had been formally affianced to Pei-kua's son.

Potaa-te-mau." A tahi a tikao i te puu kokuu mata, ua kai me to kokumu. Peau haka ua Pei-kua i no o te hakaiki, "U peau oe peeti, 'O Potaa-te-mau oe?' U peau tu u tama, 'E, Potaa-te mau au.' 'E ua te ua toto mei una o te ani ia oe.' U peau tu u tama, 'E ua, e ua.' Te ua tina o hua ua toto, e aha oe i te vivo ai?" A tahi a peau Hatea-motua, "E pehea te vivo ai, e te haa te peiu. U po tano na kiko mata i te ua toto mei una o te ani. Ua ke ana iho." Peau te haa te peiu, "Ua ke ana iho!" A tahi a kokoti i te tuna ihu. A tahi a koti a mei una nui, a, a, a, ua tihe me na vaevae.

A tahi a peau te tuchine, "Ua pao te hana o te iamutu. Mea meitai a kavii Ani-ani-te-ani. A hua i oto o Vevau. A tahi a faiu te vaka, ua hoe na mataei-nana, ua tau i Faaani.

is the oven of revenge for Potaa-te-mau." And now she extricated (the chief's) eye-ball, and ate it with a packet of breadfruit paste. Again Pei-kua said to the chief, "You spoke thus, 'Are you Potaa-te-mau?' My child replied, 'I am Potaa-te-mau.' Then let the blood rain descend for you.' And my child said, 'Let it rain, let it rain.' And when the blood rain came, what did you think?" Then Hatea-motua replied, "And what should I think, oh chiefess? The eyes were darkened by the blood rain from the heavens. It was different entirely (from what you think)." Said the chiefess, "It was different entirely (from what you say)!" Then she cut off the end of his nose. Then she cut off bit by bit, every feature from the top of his head, right down, down, down, to the feet.<sup>12</sup>

Then the sister (chiefess) said, "Now is finished the work (of revenge) for your nephew (oh E-tia-i-te-toua). Turn Ani-ani-te-ani about. Let us return to Vevau. Then the boat was turned round, and the tribesmen paddled till they landed at Faaani (on the beach at Atuona).

#### PUHI-NUI-AAU-TOO

(From Omoa, Fatuhiva)

O Fataa-koka te tupuna, e vehine ta-hutahu. U fanau ta ia moi, o Hina-ooi-fatu. Ua noho me to ia ahana. Fanau ta aua tama i te hee tina i te avaika i una o te koutu, i fanau ai hua tama i oto o te oto tai. U peau te ahana i te vehine, "A pae, a hiki taua. E aha oti te nei mea mei oto o oe, e tu u vehine. Aoe te nei he tama na taua. He puihi te nei haka 'tu."

Ta aua hiki tina, aoe i noho haka ua i to aua fae toitoi. Ua hiki i titahi kaavai ke, i Tohuti. A tahi a moemoea Fataa-koka tupuna. Me te avei me hua puihi. U peau te puihi i te uhane o Fataa-koka tupuna, "Popoui, ia huhui ae oe mei to hia moe, a tutu oe i te hiapo. A tahi oe a hano mai ia u me hua hiapo."

Fataa-koka, a sorceress, was the grandmother. Her daughter was Hina-ooi-fatu. This woman lived with a husband. Once when they were going fishing on the rocks by the sea a child was born to them. It dropped in one of the holes in the rock filled with sea water. The husband said to the woman, "Come, let us go from here. What, pray, do you call this thing that has come from inside of you? That is no child of ours. It has the appearance of an eel."

When they returned they did not live any more in their own house. They went to another valley, to Tohuti (?Taa-oa). Now grandmother Fataa-koka had a dream. She met this eel. The eel said to the ghost of Fataa-koka, "In the morning when you wake up from your sleep, you are to beat some *hiapo* (cloth). Then you are to bring this cloth here to me."

<sup>12</sup> It was explained that the features and members of the victim were cut off only on one side. Thus only one half of the tongue, one half the nose, one ear, and so on. This may have been discovered by my informant as an afterthought when I asked how Hatea-motua could talk after his tongue was out.

A tahi a kokoti hua vehine tahutahu i te hiapo, me te tutu me te ike i una o te tutua. A tahi a hee hua vehine tahutahu i hua puhi tiohi i una o te koutu. Te tihe na i una o te koutu ua ite i hua puhi e moe aa i oto o te tai. A tahi a too hua vehine i hua puhi, me te tuu i una o te hiapo. A tahi a ave hua paafio tahutahu i hua puhi io to ia fae. A tahi a kanea hua paafio i te toto. Te pao tina, ua tuu me te vai i oto. A tahi a tuu i hua puhi i oto o hua toto.

Ua ite hua puhi mei oto o hua toto i e ua vehine e hano i te vai kaukau. Te inoa o hua mou vehine o Kua-nui me Kua-iti.

Eia u, eia u, eia u,  
O ia te Puhi-nui-aau-too.  
A ia oa te keeheu kaeu,  
O Kua-nui. A pepeu ae!

Me te pepeu o hua keeheu. A tahi a vai anae te toe. Ua ite hua puhi mei oto o hua toto i te toe (*clitoris*) o hua vehine. E puku kei to hua vehine.

Eia u, eia u, eia u,  
O te Puhi-nui-aau-too.  
Aia oa te keeheu kaeu,  
A Pua-iti. A pepeu ae!

A tahi a pepeu te keeheu kaeu o Pua-iti. Me te ite i to ia pe, e mea momo tuku.

A tahi a peau hua puhi, "Mea farara te pe o Kua-iti. E moe au me eia a te po."

Ua taha hua mou vehine i to aua fae. Ta hua mou vehine hana he ii me te tau kaioti.

He ii, he ii, to to ia ae,  
He ii ta Kua-nui, to to ia e,  
Aua me Kua-iti, to to ia e.

Te pao tina, ua kakaa hua puhi me tihe i oto o te fae o hua mou vehine. Me te moe me hua mou vehine. O te nutu i oto o te pepe o Kuaiti, o te hiku i oto o te pepe kaeu o Kua-nui, na te mea o ia te vehine puku farara i ite tia e te puhi. Ua keu te nutu i oto o te pe o Kua-iti, o te hiku ua keu i oto o te pe o Kua-nui. A tahi a huhui hua mou vehine mei to aua hia moe. U kiite i te nei mea huike i oto aua pe. Mea varevarea to aua tino.

A tahi a ee hua puhi i una o te tumu tia.

U peau Kua-iti i Kua-nui, "A pae, a tui na taua me te ama i hua puhi ma una

So the woman cut some banyan bark, and she beat it with the mallet on the wooden anvil. Then the sorceress went to have a look at this eel on the rocks by the shore. When she came upon the rocks she saw the eel sleeping in the sea water. Then the woman took the eel and she put it on the piece of banyan cloth. Then this old sorceress carried the eel to her house. She made a container, and when it was finished she put water in it and put the eel in.

The eel looked out of the container and spied upon two women bathing. The womens' names were Kua-nui and Kua-iti.

These women went back to their house. What they were doing there was singing *ii* songs with the young people.

Her song, her song, this is hers.  
The eulogy of Kua-nui, this is hers,  
And of Kua-iti too, this is hers.

When the singing was done the eel wriggled out of the container and came inside the house of these women. Then he had intercourse with them as they slept.

The eel then fled and climbed a gardenia tree.

Kua-iti said to Kua-nui, "Come, let us scorch with a torch that eel up there."

tia o te vare to maua tuaka." A tahi a ite i hua puhi i una o te tumu tia. A tahi a peau Kua-nui, "A tutu me te ama." U peau Kua-iti, "Umoi e tutu me te ama. O to taua tunane te na." Aoe e ono Kua-nui. Ua too i te ama mei te iima o Kua-iti. A tahi a tutu i te kiko mata o te puhi. Moeia u po ikiiki te kiko mata o hua puhi. A tahi a ee hua puhi io Fataa-koka tupuna me to ia ue, "No oe te teka, e tu u moupuna. No oe i taha pe io na tuchine. Anoa oe i haa meitai i te oe tino, aoe e haa metau me hua vehine o oe."

A tahi a hua haka ua mai hua puhi i otō o hua toto. A tahi a maama te po. U peau hua puhi i una o to ia tupuna, "Aoe o u motua?" U peau te tupuna, "Aoe o oe motua." "No hea au anei." "Na tu u manamana vae oe." "Aoe he tama a te manamana vae i koana." U peau haka ua hua puhi i to ia tupuna, "Aha me to u kui?" U peau te tupuna, "Aoe, o au to oe kui." Tohe atu tohe mai, tohe atu tohe mai, tohe atu tohe mai, . . . hua tupuna me hua puhi.

A tahi a faki hua tupuna. "E na me to oe motua me to oe kui." Peau te puhi i te tupuna, "A fiti oe i titahi kii fau no u." Ua hana hua paafio i hua kii fau mea vaka no hau puhi, etia e fiti i to ia motua tiohi me to ia kui. A tahi a ave hua tupuna i hua vaka kii fau i oto o te tai, me te tuu i te puhi i oto o te vaka. U peau te tupuna i hua puhi, "Ia kake atu oe i una o te ihu ae, ia ite oe i na enata toko ua i una o te koutu, he mou teina no oe te na. A fiti toitoi ana 'tu oe io aua."

A tahi a fiti hua puhi ma una o to ia vaka, me te ite i hua mou enata a te tupuna i peau ia ia epo to ia fiti. A tahi a toitoi te fiti o te vaka io mou enata. (A te tupuna i peau ia ia), "Ia pehi mai ia oe me te kea, u oe oe oe mei ao." A tahi a oe oe hua puhi,

"Oe oe oe oe,  
O te ui mai o to u tupuna, o Fataa-koka,  
E na to oe motua, o Au-too,  
E na to oe kui, o Hina-ooi-fatu,

Then they looked up and saw the eel in the gardenia tree. Kua-hui said, "Burn him with the torch." But Kua-iti said, "No, do not burn him with the torch. That is our brother." But Kua-nui did not listen. She took the torch from Kua-iti. Then she burnt the eyes of the eel. It is on account of that that this eel's eyes blink (? , are red). Then the eel fled, to Fataa-koka, the grandmother, with his complaint. (But she said), "It is you who are at fault, my grandchild. You made the evil approach to your sisters. If you would make your body right, those women would not be afraid of you."

Then the eel went back into the container. Dawn came. The eel said to his grandmother, "Haven't I a father?" The grandmother replied, "No you have no father." "Whence do I come then?" "You come from my toes." "No child ever came from anyone's toes," (said the eel). The eel then questioned his grandmother again, "And what about my mother?" The grandmother replied, "I am your mother." So they talked back and forth, back and forth, back and forth. . . . that grandmother and that eel.

Then the grandmother let the eel know who were his mother and father, saying, "So and so is your father and so and so is your mother." Then said the eel to the grandmother, "Go and get a cylinder of fau bark for me." Out of this cylinder of bark the old woman made a canoe for the eel, so that he might go to see his father and mother. The grandmother took the boat made of fau bark and put it in the sea, then placed the eel in the boat. The grandmother then said to the eel, "When you come to a point of land, you will see two people on the rocks: those are your younger brothers. Go straight on to them."

So the eel went off in the canoe, and he saw those men his grandmother had told him of before he left. He went on till he came to them in the canoe. (His grandmother had said to him), "If they go to throw stones at you, you must call to them." So the eel now cried,

"Oe oe oe oe,  
My grandmother, Fataa-koka answered,  
That is your father, Au-too,  
That is your mother, Hina-ooi-fatu,

E na to oe mou teina, Tai-mumuhu,  
Taivavena,  
E na to oe mou tuchine, Ato-ui, Ato-  
mea."

A tahi a titii i hua kea mei to aua iima. U peau te hoa i una o te hoa, "He tuaana no taua te nei puhii. A pei taua, a faki i to taua motua me to taua kui." A tahi a peau hua mou tama i to aua motua, "E ua koo." U peau te motua, "O." "Te a puhii a maua i ite nei i oto o te tai, me haa naunau a hua puhii ia maua." U peau te motua, "O ia na te puhii tuaave, e tekao me te enata." "Mea tia tohu, e tu u motua. Ua ono maua i te haa naunau tina o hua puhii." U peau te motua, "A faki mai oua i te haa naunau." A tahi a haa naunau hua mou tama,

"Oe oe oe oe . . .," etc.

A tahi a peau te motua i una o hua mou tama, "E, mea tia tohu o ia na to atou tuaana i fanau i oto o te oto tai. I hiki ai maua me to otou kui na te mea u haa metao maua i hua puhii."

Those are your younger brothers,  
Tai-mumuhu and Tai-vavena,  
There are your sisters, Ato-ui and  
Ato-mea."

Then they threw down the stones they had in their hands. One said to the other, "This eel is our elder brother. Come, let's let our father and mother know about this." The boys said to their father, "Old fellow!" "What is it," the father replied. "We have just seen an eel in the sea, and he chanted to us." The father replied, "Now that is certainly a story about an eel, talking with men!" "But it is true, my father. We heard the chant of the eel." The father said, "Then, let's hear you sing the chant." So the boys sang,

"Oe oe oe oe . . .," etc.

Thereupon the father said to the boys, "Yes, true it is that that is your elder brother who was born in a hole by the sea. Your mother and I fled hither, because we were afraid of the eel."

[Unfinished.]

#### TUPA

(From Omoa, Fatuhiva)

O Tu-oa te ahana, Mau-ei te vehine. U fanau te tama, o Ue-ei. Moua, e tahu-tahu. Ua hee Tu-oa i te ika, u koana te ika. E fana. Ua ave i oto o to ia fae, u kotikoti i te kiko no te ika na aua. Me te vehine me te tama ua ave te tuke io te tahutahu. Ua ua te ahi, haa tunu i hua tau ivi o te ika. Peau te tahu-tahu, "A hee te ahi!" Me te hee o te ahi io Tu-oa me te vehine me te tama. Te tihe tina o hua ahi, ua vea to atou fae, pao 'tu te taetae i oto i te vea i hua ahi.

A tahi a hiki Tu-oa me te vehine, me te tama. Ua tihe i una o te one i Ouia. U vavee i te pohue, u mea kahu no atou. Me te hiki i oto o te ana.

U moemoea te hakaiki, o Mota-hupu, i o to ia hia moe. Ua hee te uhane o hua hakaiki io hua tau enata. A tahi a kaukau to ia uhane i te tai. I mui 'ho kaukau i te vai. A tahi a ite te uhane o hua hakaiki i hua tau enata e moe a i oto o te pohue. Me te hano i te pepeu

Tu-oa was the husband, Mau-ei the wife. A child was born, and it was named Ue-ei. Moua was the priest. Tu-oa went fishing, and he caught fish. It was a *fana* (a red fish). He brought it back to his house, and cut off all the meat for them. Then the woman and the child took the refuse to the priest. He lit a fire, and roasted these fish bones. Then said the priest, "Go, fire!" And the fire went to the house of Tu-oa and his wife and child. When that fire came there it burnt their house and all their possessions in it.

Tu-oa and his woman and child fled. They came on to the beach at Ouia. They gathered convovulous with which to cloth themselves. Then they went into a cave.

The chief Mota-hupu had a dream while he was asleep. This chief's ghost went to the place where these people were. First the ghost bathed in the sea. Then it bathed in the stream. Then the ghost of the chief perceived these people sleeping in the convovulous. It pulled

i te pohue, a tahi a ite te uhane o hua hakaiki ia Tu-oa me te vehine me te tama. Me te fiti o to ia kuhane i oto o to ia fae, a tahi a huhui to ia tino. A tahi a haka aa i ta ia vehine, o Uta-ei. U peau i una o to ia vehine, "Ua ite au i oto o tu u moemoea i titahi enata me ta ia vehine me ta ia tama, e moe a i ao o te kahu pohue."

I te maama tina, a tahi a hee hua hakaiki i hua kaavai Ouia. A tahi a ite te i hua tau enata, a tahi a toitoi to ia moemoea. Me te peau o te hakaiki ia Tu-oa me ta ia vehine me ta ia tama, "A pei, e noho io tu u kaavai tatou, o Hana-uta-ei." Me te noho io hua hakaiki.

U maimai te tama a Tu-oa, o Ue-ei, i titahi moi, o Taa-po. Te inoa o to ia motua, o Tupa, Tuhoe-vai te kui. Te noho tina o Ue-ei me Taa-po u fanau i te tama, te inoa o hua tama o Maa-tiae.

Me te tihe mai toko ua atua, o Pao me Te-haa-nau. U maimai hua mou atua ia Taa-po, u mea vehine na aua. A tahi a haa koe hua mou atua i te ao o hue vehine, a tahi a ave i te uhane i Havaii. A tahi a peau hua mou atua i te kuhane o Taa-po, "Ia tihe oe i oto o te fae o Ivi-ei-nui, umoi oe e noho i oto. A noho oe i te tua o te katina." Hua mou atua u haako ia aua. A tahi a ee te fae o Ivi-ei-nui. Te ee tina o hua fae, ua vai te katina me te uhane o Taa-po. Aoe i oa te hee tina o hua fae.

U hua haka ua mai i to ia taha i te tu tina me Ivi-ei-nui, me to ia vehine, o Hou-heana, me te tau kaioi e hana i te kapa.

E Tupa,  
O hea fenua nei?  
Uoe iea uoe,  
Ite ito uoe.  
O Ahi Take,  
Motu o Makio nei,  
Uoe.

E Tupa,  
O hea fenua nei?  
Uoe iea uoe,  
Ite ito uoe.  
O Ao-Nuu,  
Motu o Haka Hotu nei.  
Uoe.

aside the convoluted to look at them, and the ghost Tu-oa with his wife and child. His ghost then returned, came into his house; then his body turned over, and he woke up. Then he awoke his wife, Uta-ei. He said to her, "I have just seen in a dream a man with his wife and child sleeping down below there clothed in convoluted vine."

When dawn came, the chief went to that valley Ouia. There he saw those people, and knew that his dream was true. Then the chief said to Tu-oa and his wife and child, "Come, let us all live together in my valley Hana-uta-ei." So they lived with that chief.

The son of Tu-oa, Ue-ei, desired a girl named Taa-po. Her father's name was Tupa, and Tuhoe-vai was the mother. Ue-ei dwelt with Taa-po and a child was born, whose name was Maa-tiae.

Two gods, Pao and Te-haa-nau, came. They desired Taa-po for their wife. So these gods stopped that woman's breath, and took the ghost to Havaii. Now these gods said to the ghost of Taa-po, "When you come into the house of Ivi-ei-nui, you are not to sit inside. You are to remain at the door sill. (Meaning obscure. *Haako* was said to mean "to run about like ants".) Now they came to Ivi-ei-nui's house. When they came to the house Taa-po's ghost remained at the door.

Now Ivi-ei-nui with his wife Hou-heana returned to his home, and along with him came the young people who were singing a *kapa* song. [A kind of song intoned slowly on three notes to the accompaniment of hand clapping.]

Oh Tupa,  
What land is this?  
*Uoe iea uoe,*  
*Ite ito uoe.*  
It is Ahi Take (Fire Bottom),  
Island of Makio, this,  
*Uoe.*

Oh Tupa,  
What land is this?  
*Uoe iea uoe,*  
*Ite ito uoe.*  
It is Ao Nu, u,  
Island of Haka Hotu, this.  
*Uoe.*

(The song continues thus, referring in successive verses to the following ancient lands and their chiefs: Havaii, island of Tonofiti; Oovau, island of Koopana; Takiei, island of Ahutai; Fitinui, island of Tutona; Fatuhiva, island of Mihitona. After Fatuhiva the other islands of the Marquesan group are named, but their chiefs' names are not given.)

Te kapa tina o Ivi-ei-nui me te vehine me te tau kaiōi u haka ono te kuhane o Taa-po. Pao 'tu te tau kapa i kapata e hua tau kaiōi me Ivi-ei-nui me te vehine, aoe he mea i tuhaa mei hua kuhane o Taa-po. A tahi a peau na atua i ta aua vehine, o Taa-po, "A pei, a fiti i te ao maama." Me te fiti o hua kuhane, me te uu i oto o to ia tino, u tiohi te mataeinana u neue te manamana vae-vae, me te manamana iima. A tahi a pohoe to ia tino tia tohu, a tahi a koakoa to ia huua. A tahi a faki Taa-po i te tau mea a ia iite me to ia kuhane i Havaii.

Me te peau i to ia huua, "Mea farara te kapa au i ono nei i te tau atua i Havaii." A tahi a tetau Taa-po i hua tau kapa i to ia huua. Ua ono te huua pao 'tu i hua tau kapa a to atou moi i mate nei kaku i mui 'ho u pohoe haka ua mai. U koakoa to ia huua pao 'tu.

A tahi a peau hua moi i to ia huua, "I te nei a ave ta tatou kapa i tu u hoki i Hivaoa." U peau te hua huua, "Ia oe te toitoi, e te matou moi."

A tahi a tee te ou tee o Tupa me te mataeinana i Hivaoa. Ua tau i Puamau, o ia te kaavai i hoki tia o mua. E Tupa me te mataeinana. Te ono tina o Ahu-tai i hua kapa a Taa-po, u mahao te mataeinana no Puamau, u mahao me te hakaiki, o Ahu-tai. Te ono tina o hua mataeinana mei Puamau i te kapa a Taa-po, ua hee titahi ou tee no te hakaiki mei Puamau i Nukuhiva. Te tihe tina o te mataeinana me te hakaiki, o Ahu-tai, u peau i te mataeinana no Nukuhiva, "Mea kanahau te hoki a titahi vehine no Fatu Hiva i ave mai i te hoki i Puamau. Ta ia hoki he kapa." A tahi a peau te hakaiki no Nukuhiva, o Pa-kohe, "Pehea te haka 'tu o te a mea, he kapa?" A tahi a ono Tupa i hua kapa.

U tuhaa me ia Taa-po titahi hope momo o te kapa. Ta Taa-po timata tina i te tumu o te kapa, "E fenua tau e Tupa."

The ghost of Taa-po heard all the *kapa* songs sung by Ivi-ei-nui and his wife and the young people. All the songs were sung for the ghost, by the young people and Ivi-ei-nui and his woman, and that ghost of Taa-po did not forget a thing. Then the two gods said to their woman Taa-po, "Come, let us go up to the world of light." So this ghost went up and entered into her body. The people saw the toes and the fingers move. Then the body revived entirely, and the relatives were all very happy. Then Taa-po revealed to them all the things her ghost had seen in Havaii.

Then she said to her relatives, "Very beautiful is the *kapa* that I heard sung by the *atua* in Havaii." Then she taught this *kapa* to her relatives. All the relatives heard the *kapa* of their girl who had died before and afterwards returned again. They were all very much pleased.

Then said the girl to her relatives, "Now let's carry our *kapa* to Hivaoa as a singing troupe in my honor." Her relatives said, "As you wish, our girl."

Then Tupa and his people departed by sea, sailing to Hivaoa. They landed at Puamau, which was anciently a land famous for travelling singers (*hoki*). There was Tupa and his people. Then Ahu-tai heard this *kapa* song of Taa-po's, all the people of Puamau, and he, the chief Ahu-tai, marveled. After they had heard Taa-po's *kapa* the Puamau people and the chief set off with them on a voyage from Puamau to the island of Nukuhiva. When the people and the chief Ahu-tai arrived, they said to the people of Nukuhiva, "There is a fine *hoki* belonging to a woman, that was brought by a singing troupe to Puamau from Fatuhiva." Then said the headman of Nukuhiva, Pa-kohe by name, "How does this thing you call *kapa* go?" Then Tupa (who was with the Puamau people) heard the *kapa* sung.

Taapo forgot a small part of the *kapa*. She began the main part of the *kapa*, "Tupa came to land." Then said Tupa,

A tahi a peau Tupa, "O oe e tau te fenua i una o te enata. O te enata e tau atu i una o te fenua."

A tahi a fiti Tupa mei Nukuhiva me te hakaiki mei Puamau. Ua tihe atou i Puamau, u avei me Taa-po. A tahi a peau Tupa ia Taa-po, "Aha me to tino te hee i Havaii?" U peau hua vehine, "Aoe, i mate au, na ua ahana atua i too i tu u kuhane me te ave io te katina fae o Ivi-ei-nui." U peau Tupa, "Mea toitoi ta oe tekao, aoe e tihe te enata pohoe i Havaii. E mate, a tahi a tihe te kuhane i Havaii." A tahi a kapa Tupa me Taa-po,

He a'iki tau,  
E Tupa, e,  
I Ahi Take,  
E Tupa.  
Ina te aiki,  
Ta Maka-io,

A tutu te vea,  
A moe te vea!  
Tu te ata maama.  
Pu-haka-i-una  
Te tohua.  
E a patia mai,  
E oe kea.  
Mui Koko-fati.  
A mai ana  
Moko-ua.  
Hinenao  
Te menava  
O To-oa.  
E te taue,  
Tautae ka  
Pu aiki.  
No te fiti,  
No te tona,  
No au haka  
Poi ana.  
A tei, a tei,  
Tu te tei, tu te tei, tu.  
E aiki tau,  
E Tupa.  
I ao Nuku,  
Hina-te-haka-hotu,  
(Repeat from *Ina te aiki* to *Tu te tei, tu*).

E aiki tau,  
E Tupa,  
I Havaii.  
E Tupa.  
O Hina-te-Tono-fiti,  
Ta Maka-io.  
(Repeat as above).  
E aiki tau,  
E Tupa,  
I Oo-vau, e Tupa.

"You make the land alight on the man.  
It is the man that alights on the land."

Then Tupa left Nukuhiva with the Puamau chief. They arrived at Puamau and there they came to Taa-po. Then said Tupa to Taa-po, "What? Was it your body that went to Havaii?" The woman replied, "No, I died and the two gods who were my husbands took me to the threshold of Ivi-ei-nui." Tupa said, "You speak truly, for no living man arrives at Havaii. If a man dies, then his ghost arrives at Havaii." Thereupon Tupa sang this *kapa* with Taa-po.

The chief alights,  
It is Tupa,  
At Ahi Take,  
O Tupa.  
The chief fishes,  
He strikes Maka-io (chief of Ahi Take).  
Kindle the fire,  
Let the fire die down!  
Dawn comes.  
Pu-haka-i-una  
Is the feast place.  
He strikes  
?  
Behind is Koko-fati  
Coming hither  
Is Mako-ua.  
He desires  
The breath  
Of To-oa.  
Oh, the casting aside,  
The casting aside  
Of the chief's shell.  
Of the east,  
Of the south,  
It is I  
That capture.  
Crash, crash,  
The noise rises, rises.  
The chief alights,  
It is Tupa.  
Down below is Nuku,  
Hina-te-haka-hotu.

The chief alights,  
It is Tupa,  
At Havaii.  
It is Tupa.  
Hina-te-Tono-fiti,  
Of Maka-io.

The chief alights,  
It is Tupa,  
At Oo-vau, O Tupa,

O Hina-te-Koo-pana,  
 E Tupa.  
 (Repeat from *A tutu te vaa to tu*  
*tei tei, tu.*)  
 E aiki tau,  
 E Tupa,  
 I Fiti Nui,  
 E Tupa,  
 Hina-te-Tu-Tona.  
 (Repeat as above.)

Hina-te-Koo-pana,  
 O Tupa.  
  
 The chief alights,  
 It is Tupa,  
 At Fiti Nui,  
 O Tupa,  
 Hina-te-Tu-Tona.

(So the song continues mentioning the following lands and their respective chiefesses: Papanui and Hina-te-Tafeta, Aotona and Hina-heci-ana, Nukuhiva and Hina-Tupa-pohe, Uapou and Hina-te-puna-tea, Uahuna and Hina-te-ui-Pu-tona, Eiao and Hina-te-hami-tete, Fatuuku and Hina-te-moe-ana, Hivaoa and Hina-te-Einaa, Tahuata and Hina-te-Mohei-nui, Mohotani and Hina-Tehuti-Pu-tona, Motunao and Hina-te-ui-Moehu, Fatuhiva and Hina-te-Mihi-tona, Muanei and Hina-te-Manu-io, Tepahona and Hina-te-Tama-hou.)

Aoa te Ua-nana-nei, aitu,  
 Aoa ia Pupue,  
 Aoa ia Manatu,  
 Aoa ia Hatona.  
 U metani aitu,  
 O tau te Fatuhiva,  
 Moea te vanana nei, he aitu.

(The names mentioned here are all those of gods): Ua-nana-nei, Pupue, Manatu, and Hatona.)

The wind blew strong,  
 He alighted at Fatuhiva,  
 Hence their song (*vanana*).

#### TANA-OA

(From Atuona, Hivaoa)

Ua noho Meihano me ta ia vehine, o Foufii. Fanau te tama, o Ia-tau-mua, o Ia-tau-mui. Tahipito, aoe he inoa. Me te fanau o te tuehine, o Hina-te-ouihi, o Hina-te-pipi. U tafai Meihano me te vehine i te nei tau tama. U keikei hua tau tama.

I mui 'ho ua nahu te toua a Meihano me titahi enata. Te inoa o hua enata o Topa-vaiki. Ua ite Meihano he enata oko Topa-vaiki. A tahi a too Meihano i te ei. A tahi a aumoto me hua ei ma te tua o Foufii. Me te tupu o Foufii i te tama. I mui 'ho u fanau Foufii i titahi tama. Te fanau na he tama oa. Me te apa i to ia inoa, o Tana-oa.

U kei hua tama. Peau Meihano ia Tana-oa, "Te nei, e tu u tama, e toua maua me Topa-vaiki." Peau Tana-oa i to ia motua, "E ahaa te i eia?" Te toua tina ua hina Topa-vaiki. U koakoa Mei-

Meihano dwelt with his woman Foufii. A child was born, named Ia-tau-mua (Fish-land-first), or Ia-tau-mui (Fish-land-after). There were other children, but they are unnamed. Then a sister was born, named Hina-te-ouihi (Hina-the-chestnut-leaf) or Hina-te-pipi (Hina-the-shell). Meihano and his woman raised these children, until they grew up.

At a later time a war broke out between Meihano and another man, who was named Topa-vaiki. Meihano saw that Topa-vaiki was a very powerful man. So Meihano took a whale's tooth, and with the tooth he struck Foufii in the back. After that Foufii became large with child, and later she gave birth to another child, a boy. And they gave him the name, Tana-oa.

This child grew up. Meihano said to Tana-oa, "Now, my boy, we are going to make war on Topa-vaiki." Tana-oa replied, "What is that to me?" When the fight was over, Topa-vaiki was de-

hano me te tau tama.

O Tana-*oa* e noho ana 'tu me te motua. I titahi a, u peau Meihano ia Tana-*oa*, "Mea meitai a fiti oe i titahi mea mei." Me te fiti o Tana-*oa* io te tau tuaana. Ua ite te tau tuaana i to atou teina. U peau, "A mai. No te aha oe?" U peau te teina, "I fiti mai au i titahi mea mei." Me te piki o te tau tuaana i te mei. Me te too o Tana-*oa* i hua tau mei. Me te hee i te aanui, u titii i hua tau mei. Me te too e ua mei, me te vahi i una o te kea. Me te hee. Ua tihe io te motua. Te tihe na o hua tama i oto ia motua. Me te ue.

Me te peau te motua, "Tana-*oa*, e aha to oe ue?" U peau Tana-*oa*, "E, koo, i pehipehi tia au, e tu u tau tuaana. A tiohi oe i na mei." U tiohi te motua. Ua ite i hua mou mei u pohapoha. A tahi a peau te motua, "E'a te tau tama pe. I popahi atu nei io atou, i tahi mea mei na taua, o ia te hana a otou, o te pehipehi i te teina." Me te tunu i hua mou mei. Te kai tina i hua mei, aoe meitai.

I titahi a u popahi haka ua te motua i ta ia tama, "A mai oe. A fiti oe io Ia-tau-mui i tahi mea na taua. O ia ia nei te tuaana meitai. Me te fiti o Tana-*oa*. Me te tihe io Ia-tau-mui. Ua ite te tuaana i to ia teina. Me te peau, "A mai, a mai." Me te peau, "No te aha hua hakaiki?" "I fiti mai au i tahi mea kai na maua." Me te kanea o te tuaana i te kai me te punu popoi, me te mei, me te meika. Ua too Tana-*oa* i hua haina, me te hee i te aanui uti uti i hua haina. Me te hee, me te ue. Me te tihe io te motua. Ua ite te motua i te ue te tama. U peau Meihano, "E, aha to oe ue?" "I umaki tia au, e tu u tuaana." U peau te motua, "E a te tau tama pe. I fiti atu nei a, i tahi mea kai na maua me te teina. O ia te mea i tuu mai."

I titahi a u peau te motua, "Mea meitai a fiti oe io na ue, io Hina-te-pipi, io Hina-te-oihi. Ie ia ia nei te kai meitai." Me te fiti o te tama. Me te tihe io te

feated. So Meihano was delighted and the other children were likewise.

All the while Tana-*oa* was living with his father. One day Meihano said to Tana-*oa*, "It will be a good thing for you to go up and get some breadfruit." So Tana-*oa* went up to the house of his elder brothers. They saw him coming and called out, "Come hither. What are you up to?" The younger brother replied, "I come for some breadfruit. So the elder brothers climbed for the fruit. Tana-*oa* took these breadfruit, and as he went down the road he threw them down. He then picked up two breadfruit and broke them on a stone. Then he went on, and reached his father's. He came inside. And then he began to wail.

So the father said, "Tana-*oa*, what are you crying about?" Tana-*oa* replied, "Old fellow, they hit me, my brothers. Look at the breadfruit they gave us." The father looked at them. He saw that the fruit was all broken up; so he said, "Now there are a lot of evil boys. I send up to them to get some breadfruit for us, and this is what they do, assault their younger brother." So they cooked the breadfruit. When they ate the fruit it was not good.

Another day the father sent for his child, saying, "Come hither. Go up to Ia-tau-mui and get some breadfruit for us. He is a good elder brother." So Tana-*oa* went up-valley, till he came to the house of Ia-tau-mui. The elder saw his younger brother coming. He called out, "Come hither, come hither." Then he asked, "What comes the chief hither seeking?" "I come hither to get some food for us two." So the elder prepared some food, a basket full of *popoi*, and some fresh breadfruit, and bananas. Tana-*oa* took these things, and went down the road and there he threw them down. Then he went on, wailing. He came to his father's. The father saw the child crying, and said to him, "What are you crying about?" (Tana-*oa* replied), "My elder brothers chased me." The father said, "Now there are evil children. Here the younger brother goes up to get some food for us, and this is what they give him."

Another day the father said, "It will be well if you go up to your sister's, Hina-te-pipi, Hina-te-oihi. There you will find some good food." So the child

tuehine. Ua ite te tuehine i to ia tunane, me te vave, "A mai, a mai, tu u matua, e. No te aha oe?" Peau te tunane, "No tahi mea mei." U popahi te tuehine i te ahana, "A piki oe i tahi mea mei na te toete me te motunoai."

Me te piki o te ahana i te mei, me te tuu i te tunane. Me te too o Tana-oa i hua mei, me te hee i te a aanui, u titii. Me te too i te netai, me te ta i una o to ia kii. Ua tihe te toto. Me te ue o hua tama. Me te hee, ua tihe io to ia motua. "I pehea tia oe?" U peau te tama, "I tata tia au, a tiohi oe, e tu u motua, uotahi, uotahi." U peau te motua, "Oioi ua hee oe i tai. A koho oe i te pue, i te vana." Peau te tama, "E."

I te poupoui me te hee o Tana-oa i hua tau haina koho, me te koana. A tahi a ave mai io te motua. Peau te motua i te tama, "Mea meitai a kokoti oe i titahi papa." U peau te tama. "E." Me te kokoti o Tana-oa i titahi tumu netae. A tahi a kanea hua tama i hua netae, mea papa no to ia motua. Te pao tina i te kanea, ua ave io te motua. Me te peau o te motua, "I te nei, tu u tama, amate au. A hana oe i te Kai-o-Vevau."

Me te kanea o hua tama i hua haka 'u to te nei Kai-o-Vevau. Te hana tina hua mea na te motua i haka ite ia ia. Peau te motua, "U koana ia oe te nei hana. Pao 'tu te tuhuna aoe e koana i te kanea i hua Kai nei."

Peau te motua, "A vahi oe i hua tau haina i oto te nei papa." Me te vahi a Tana-oa i hua tau pue me te vana. Me te fahi me te tapa. A tahi a toi tia i una o te kaava fae.

Peau te motua, "Oioi, ua fiti oe i uta io to tau tuaana me to tuehine, a peau oe ia atou, ua mate Meihano, o te po tou te nei." U peau Tana-oa, "E." I te oioi me te fiti o hua tama io te tau tuaana, me te tuehine. Me te ue oko o hua tama. A tahi a tihe io te tau tuaana me te tuehine, "E aha te tekau hou, e Tana-oa?" U peau Tana-oa, "Ua mate to tatou motua, o te po tou te nei i te mate na." "E ahaa oe i te fiti mai ai o mua?" U peau Tana-oa, "Pehea ta u?

went and came to his sister's house. She saw her brother and called, "Come hither, come hither, my fine fellow. What do you want?" The brother replied, "I come for some breadfruit." The sister sent for her husband, saying, "Climb up and get some breadfruit for your brother-in-law and father-in-law."

So the husband climbed the breadfruit tree, and gave the fruit to the brother. Tana-oa took the fruit and went down the road. He picked a thorny branch and struck his skin with it till the blood came. Then he began to wail. He went on and came to his father's house. "What's the matter now?" asked the father. The child replied, "When I came near, see what they did to me, my father, they hurt and hurt me." The father said, "Tomorrow, go to the seashore and collect some shellfish, cowries and sea urchins." The child said, "All right."

In the morning Tana-oa went to collect these things and found them. He brought them back to his father. The father said to the child, "It will be well if you cut out a coffin." The child replied, "All right." So Tana-oa cut down a *netae* (flamboyant) tree, and worked at it and made a coffin for his father. When his work was done, he brought it to his father. He said, "Now, my child, I am going to die. You are to make (the sennit pattern called) Kai-o-Vevau, (to decorate my coffin)."

So the child made this design called Kai-o-Vevau. After he had made it he showed it to his father. He said, "You have done this work. Not a *tuhuna* knows how to make that design Kai."

The father said, "Empty these things into the coffin." So Tana-oa dumped the cowries and the sea urchins into it. Then they covered it over with cloth. Then they hoisted it up under the ridgepole.

The father said, "Tomorrow, you will go up to your brothers' and your sisters' and tell them that Meihano has been dead for three days." Tana-oa replied, "All right." So the next days the boy went to his elder brothers' and to his sisters'. He wailed loudly. Then he arrived at their houses.

"What is the news, Tana-oa?" (they asked). Tana-oa replied, "Our father is dead. It is three days now since he died." "Why didn't you come up before (to

Aoe koana ia u o te nooke. Peau Meihano ia u, 'Umoi e nooke. E na a mate au.' Peau te tau tuaana, "Mea meitai, a hee tatou, a tiohi." U peau Tana-oa, "E hee tatou i to tatou motua tiohi, e mea ana iho aoe meitai o te haa tata me te fae, u piau oko." Peau te tau tuaana, "E haa." Me te hee o atou.

A tahi a honi te tau tuaana me te tuehine i te piau o to atou motua. Me te uu o tau tama i oto o te fae. A tahi a ite te papa tupapau o to atou motua. Nui oko te piau. Peau te tuehine ia Tana-oa, "Mea meitai a tuu mei una te papa o te kooua." U peau Tana-oa, "Umoi. Aoe meitai. Ua uu, ua ite to otou mata i te papa tupapau o to tatou motua. Etue anaiho."

Ua ue, "Tu u motua, e, Meihano, e, e aha te pio o to oe mate? Ua tu u matou te kai, te popoi, te mei, te meika."<sup>13</sup>

Te ono tina te motua i hua tau ue a te tau tama me te moi, a tahi a punie Meihano ia Hina-te-oihi. Ua ite Hina aoe i mate to atou motua. Me te hua o te tau tuaana me te tuehine io ta atou fae.

Te tihe tina o te tau tuaana me te tuehine io to atou fae, a tahi a peau te tuehine i no te tau tunane, "E aha oti te tumu o te nei hana makaka a to tatou teina?" A tahi ua peau te tau tunane, "E aha?" U peau te tuehine, "Aoe i mate ta tatou motua." Peau te tuehine, "U punie te motua ma tu u puha vaevae, ma eia ua ite au aoe i mate ta tatou motua."

A tahi a fiti Tana-oa, me to ave to ia motua i una o te tuaivi O Na-keetu. Me te noho i eia. I mui 'ho peau Tana-oa, "Te nei, e fai te koina, tafai te puaka." U tafai atou paotu i te puaka no te koina o to atou motua. U keikei te puaka. Te keikei tina o te tau puaka a Ati Meihano. Ua fai te koina. Ohia u peipei te tau hana paotu no hua koina tupapau o to atou motua. Te a omua o te koina u takoui te koina.

tell us?)" Tana-oa replied, "How could I? I couldn't come so far. Meihano said to me, 'You are not to go away. I am about to die.'" So the brothers said, "All right, we will go and see." Tana-oa said, "To go and see our father is certainly not a good thing to do. It is not pleasant to go near the house, for it smells very badly." The brothers said, "Never mind." So they all set off.

Then the brothers and the sister smelt the odor of their father. The children came into the house. There they saw the coffin of their father. The smell was very great. Said the sister to Tana-oa, "Take down the coffin of the old fellow from above there." Tana-oa replied, "No. That would not be well. You have come, you have seen with your eyes the coffin of our father. That is enough."

Then they wailed, "Oh my father, oh Meihano, what was the cause of your death? We gave you food, *popoi*, bread-fruit, and bananas."

When the father heard this wailing of his sons and his daughter, he pinched Hina-te-oihi, (who was sitting near where he was hiding). Then Hina knew that their father was not dead. The brothers and sister returned to their own house.

When the elder brothers and the sister reached their house, the sister said to the brothers, "What can be the reason for this lying on the part of our younger brother?" Then the brothers said, "What do you mean?" The sister replied, "Our father is not dead." Said the sister then, "Our father pinched me on the thigh, and so I know he is not dead."

Tana-oa went up and took his father to the mountain Na-keetu. They dwelt there. Later Tana-oa said, "Now we shall announce the memorial feast, and have pigs fed up for it." They all fattened their pigs for this memorial festival for their father. The pigs grew large. Finally they were mature, those pigs of the tribe of Meihano. The festival was announced. All was ready for the feast of their father. The day before the feast was called *takoui te koina*.

<sup>13</sup> In imitation of the wailing, this is chanted in a wailing monotone, and the final vowel sounds of the words *kai*, *popoi*, *mei*, and *meika* are long sustained.

Pao 'tu te tuhuna ua tihe i una o te tohua. Ua pue te pue, ua nato te nato, ua utu te pahu. Ma te a oioi ua tau te puaka pao 'tu a te tau tama me te tau moupuna o Meihano. I mui 'ho u huai te puaka. Me te ave pao 'tu te puaka i una o te tohua. A tahi a haa fiti te tuhuna i te puaka. To haa fiti ia Ati-kua. Pao 'tu te enata o Kua-i-te-oho i te too i te puaka. I mui 'ho ua too i te puaka me te haa fiti ia Naiki. Pao 'tu te enata o Naiki i te too i ta atou puaka. I mui 'ho ua too i te puaka me te haa fiti too haa fiti ia Maku-oho. Pao 'tu te enata o Maku-oho i te too i te puaka. I mui 'ho ua too te puaka me te haa fiti too haa fiti ia Papua-ei. Ua too te tau enata o Papua-ei i to atou puaka. I mui 'ho ua too i te puaka a tahi haa fiti to haa fiti ia Taupo. Pao 'tu te enata o Taupo te too te puaka.

U tetai Tana-oa. Aoe he haa fiti ia ia. A tahi a haa hua tama i una o te opata. Ma te oioi ua nai ta ia koina. Ua tii i te keee pao 'tu na mataeinana o Vavau, e tihe i te koina tupapau o ia motua. Ua tihe te mataeinana pao 'tu i hua koina, ua tihe me Ati Meihano. Te ite tina o Tana-oa i te mataeinana nui o Vevau me to ia tuaana u koakoa oko Tana-oa. Ohia peipei te mataeinana, a tahi a huai Tana-oa i te puaka. Te inoa o te puaka Moeaanui. E tahi ane iho. A tahi a kotikoti e ono tuha tina. A tahi a haa fiti Tana-oa. Ua too i te nutu, to haa fiti ia Taupo. Te tuha tina o hua upoko puaka i te mataeinana o Taupo hua haka 'tu to tono o ta atou ou amo. A tahi a too i te puha hope, me te haa fiti to haa fiti ia Naiki-nui. Hua mea ana iho te tono o ta atou ou amo. Me te too o Tana-oa i te puha mua me te haa fiti ia Kua-i-te-oho. Pao 'tu te enata o Kua-i-te-oho too i to atou puha puaka. A tahi a too haka ua Tana-oa i te puha hope, me te haa fiti ia Maku-oho. Pao 'tu te enata o Maku-oho i te too i ta atou puha puaka. Me te tuha ua ava pao 'tu te enata o Maku-oho. A tahi a too haka ua Tana-oa i titahi puha mua. Me te haa fiti to haa fiti ia Papua-ei. Pao 'tu te enata i Papua-ei i te too i ta atou puha puaka. A tahi a too Tana-oa i te ponona poo vii tua, me te haa fiti ia Ati Meihano.

A tahi a pepeu Meihano i to ia kahu kohito. Te pepeu tina o hua motua o Ati Meihano i to ia kahu, a tahi a ite i

All the *tuhuna* arrived on the feast place. They intoned the *pue* creation chant, they sang the *nato*, and beat the drums. The next day all the hogs prepared for the feast were brought by the grandchildren of Meihano. Later the great oven was opened, and all the roast pig was carried to the feast place. Then the *tuhuna* distributed the hogs crying, "Share for Ati-kua to take!" Then all the men of Kua-i-te-oho, (the Ati-kua tribe) took their share of hogs. Then was Naiki's share called out and the Naiki men stepped forward and seized their hogs. Then were called the hogs for Maku-oho tribe, and all the men of Maku-oho stepped up and seized their share. Then were called Papua-ei's hogs, and the men of Papua-ei came forward and took their share of hogs. Then was called out the share of Taupo, and all the men of Taupo seized their share.

Tana-oa was watching. There was no share for him. Then he was angry, this child up there looking down from the cliff. So he prepared a feast for the very next day. He sent an invitation to every tribe in Vevau, to come to the funeral feast of his father. All the tribes came, and Ati Meihano (Tana-oa's tribe) came too. When Tana-oa saw the many tribes of Vevau and also his elder brothers he was glad. As soon as the people were ready, Tana-oa produced his hog. The name of that hog was Moeaanui (Sleep-in-the-road). There was just one hog! He cut it up in six pieces. Then he called out the shares. The snout, that was Taupo's share. The head of this hog was so heavy that those men of Taupo had to carry it on a great pole. The hinderpart, that was for Naiki-nui. This was so heavy they had to use a pole. The forepart, that was called out as the share of Kua-i-te-oho. All the men of Kua-i-te-oho took their share. Again Tana-oa took a piece of the hinder part, and allotted it to Maku-oho. All the men of Maku-oho came forward and took their share. It was enough for all of them. Then Tana-oa again took another fore quarter and assigned it to Papua-ei. All the men of Papua-ei stepped forward and took their quarter. Next Tana-oa took the back and the (worthless) stomach and those he gave to Ati Meihano (his relatives).

Thereupon Meihano revealed himself, taking off an old cloth that he had been concealed in. When he revealed himself

te tau tama. Me te ue o hua motua i te tau tama me te moi. A tahi a peau Meihano, "I te nei e mate tatou i to otou teina." A tahi a maakau Meihano i te hana makaka a Tana-oa. A tahi a peau Meihano, i te tau tama, "A kai ana iho otou i hua poo viitua puaka. Anoa i mate au, umoi otou e kai i te puaka." A tahi a peau Meihano i te tau tama, "Mea meitai, e tu u tau tama, a haa pepei."

Ua iho pao 'tu te matacinana mei hua koi na a Tana-oa. Ua iho me te tau tuaana o Tana-oa me te a oioi. U haa pepei Ati Meihano. U tekai ane iho Ia-tau-mua i to ia vaka me ta ia vehine, me ta ia tau tama. U tekai ana iho Ia-tau-mui i to ia vaka me ta ia vehine me ta ia tau tama. U tekai ana iho tahi pito tau tama i to atou vaka, me ta atou vaka, me ta atou tau vehine, me ta atou tau tama. U tekai me te toete, me te tuehine o Hina-te-ouihi, me tau tama i to atou vaka. Ohia u pepei te hana o te tau vaka. U hee te aanui i Fatuuku. Me te tao i ta atou kai pao 'tu te tau vaka o Ati Meihano. Me te kai ma una to atou tau vaka. Ohia u pepei te kai te hana pao 'tu me te titi niu o te vai, u peau Ia-tau-mua i to ia Ia-tau-mua i to ia tau teina me te tuehine, "Mea kaoha oko to tatou fenua. Oioi ua hee tatou i Fatuuku. O ia ta tatou fenua o te noho."

Ma te a popoui, ua hee te tau vaka. Ua tihe Tana-oa. U peau ia Ia-tau-mua, "E hoa, tu u tuaana, o au titahi ma una o to vaka." U peau Ia-tau-mua, "Umoi. Aoe e ana tatou me te tau tama. Mea nui tu u tau tama. I nao oe i hea i te tekai na vaka o Ati Meihano?" A tahi a peau Tana-oa, "A hoe a, me te tau tama."

Me te hoe o Ia-tau-mua me te vaka. I mui 'ho ua pahu te vaka o Ia-tau-mui me te vehine me te tau tama. U peau Tana-oa, "Mai na tatou." U peau Ia-tau-mui, "Umoi, o ana au me tu u tau tama." I nao oe i hea i te tekai na vaka o Ati Meihano?" A tahi u peau Tana-oa, "A hoe a me te tau tama." Atii ana 'tu te tekau a Tana-oa i tahi pito vaka.

Ua tihe Tana-oa i te vaka o te tuehine, me te peau ia Hina-te-ouihi, "Hina-te-

all his children saw him. The father then wailed for his sons and daughter. (showing that he was happy to see them). Meihano then said, "Now we shall kill your younger brother." For he was thinking of the evil done by Tana-oa. So Meihano said to his children, "Go ahead and eat the backbone and stomach of the hog. If I had died, you would not have had any pork to eat." Then said Meihano to his children, "Now, my children, get ready."

All the people came down from this feast of Tana-oa's. The elder brothers of Tana-oa came down the next day. Ati Meihano prepared (to depart). Ia-tau-mua and his wife and children cut out a canoe. Ia-tau-mui also cut out a canoe with the help of his wife and children. All of them were at work cutting out their canoes, women and children and all. The sister, Hina-te-ouihi and her husband and their children were busy cutting their canoe too. At last all the canoes were ready. They were about to start on a voyage to Fatu Uku. Each canoe of the Ati Meihano cooked its food in preparation for the voyage. They put the food on board. When all the food was on they loaded coconut shells full of water. Ia-tau-mua then said to his younger brother and sister, "Great is our longing for our country. Tomorrow we shall go to Fatuhuku. That is the land where we shall live."

So in the morning the canoes were brought out. Tana-oa arrived on the spot. He said to Ia-tau-mua, "My friend, my elder brother, I am going to be in that canoe of yours." "No," said Ia-tau-mua. "It will not float with all of us including my children. What had become of you when the clan of Meihano were making their canoes?" Tana-oa replied, "Paddle ahead then, you and your children."

So Ia-tau-mua paddled away in his boat. Next the canoe of Ia-tau-mui was launched. In it were the sister and the children. Tana-oa said, "Me too!" But Ia-tau-mui replied, "Not so, I would upset with my children. Where were you when the canoes of the clan of Meihano were made?" So Tana-oa said, "Paddle ahead, you and your children." Thus Tana-oa bespoke each of the canoes.

Tana-oa came to the canoe of his sister, and said to her "Hina-te-ouihi,

ouihi, Hina-te-pipi, mai na Tana-oa." U peau te tuchine, "E." A tahi a peke te toete, "Umoi, umoi. Oa nao matou me to tau iamutu." A tahi a peau Tana-oa. "Ua ke, e huae, a hoe me te tau tama." A tahi a honi Tana-oa me te tuchine. U peau Tana-oa, "Apae, apae." Me te hoe o te tau vaka o Ati Meihano.

Te hoe tina o hua tau vaka o Ati Meihano, a tahi a ue Tana-oa i te tau tuaana, Ohia ua koe te ue, o hua makaka. A tahi a kanea Tana-oa i to ia vaka. U papaki i te vaka one tai. Te papaki tina i hua one tai, u koana te vaka, ua tuu i una o te tai. Ua piki Tana-oa i una o hua vaka. Te piki tina, u meke te one tai. "E aha te vaka nei!" A tahi a pepaki i te puapua tai. U koana te vaka. Me hua mea ane iho. Te piki tina u tavava te puapua tai. U peau Tana-oa, "O te ua te nei o tu u vaka a kanea, aoe e ana." A tahi a fefati i Te-niu-oa-i-Fiti. A tahi a tuu i una o te tai. Te tiohi tina o Tana-oa i hua vaka, mea meitai oko. A tahi a peau Tana-oa, "I te nei u koana otou ia u."

A tahi a vevao i te tau atua, me te piki o Tana-oa i una o hua vaka, o Te-niu-oa-i-Fiti. Me he mea he vaka te manu. Te tau vaka o te tau tuaana i hoe nei i te popoui: to mua vaka ua tihe i Matafenua, to mui mai vaka ua tihe i Utufaifai. Tahipito tau vaka ua tihe i Matautu. Te vaka o te tuchine i Pukoo. A tahi a pahu te vaka o Tana-oa. Te pahu tina ua koi te vaka na te mana o Tana-oa. A tahi a tu Tana-oa, me te vakahoa:

Na ueue te too te fenua,  
Te aka o te fenua,  
O Vevau hoi, to fenua nui e,  
Tana-oa, Tana-oa, Tana-ukaki.

Uia!

U peau Ia-tau-mua na potii, "E na hoi Tana-oa. A haka ono otou i te vakahoa." U peau te tau tama, "Ua ono matou."

O hia ua ite Tana-oa i te vaka o te tuchine. U haa nau nau Tana-oa:

Hina-te-pipi, Tana-oa is going along." The sister replied, "All right." But then her husband got angry, "No, no. The boat will sink with your nephews." So Tana-oa said, "Never mind, paddle away with your children." He pressed noses with his sister. Tana-oa then said, "Good bye, good bye." So the canoes of clan Meihano all paddled away.

When they had gone, all those canoes of clan Meihano, Tana-oa wailed at his elder brothers. When he was through crying, he waxed angry. He made a canoe for himself. He slapped together some beach sand into the form of a canoe, he put it on the water. Tana-oa climbed upon this boat, and it melted away. "What kind of a canoe is this!" Then he slapped together some sea foam, making a canoe of that. But that was just the same. When he climbed in it the foam went all to pieces. Tana-oa said, "This is the second canoe I have made that will not carry me." Then he broke off The-distant-coconut-at-Fiji. He put it on the water. Then he looked at it and observed that it was a very good canoe. So he said, "Now I shall get you!"

Then he called his gods, and climbed into that canoe, The-distant-coconut-at-Fiti. It was just like a canoe made of *temanu* wood (after he had called on his gods). The canoes of his elder brothers which had left in the morning: the first was at Matafenua, the next had arrived at Utufaifai. Others had reached Matautu only. And the canoe of the sister was at Pukoo. Then Tana-oa's canoe was shoved off. As it got away it sped along quickly on account of Tana-oa's mana. Then up stood Tana-oa and chanted his *vakahoa*:

The dipping of the supports of the land,  
The roots of the land,  
Of Vevau indeed, my great land,  
Land of Tana-oa, Tana-oa, Tana-ukaki.  
Uia!

Ia-tau-mua said to his children, "There for sure is Tana-oa. Hear his *vakahoa*!" The children replied, "We hear it."

When Tana-oa spied the canoe of his sister. He chanted:

Tana-*oa* e.  
 E aha to ahu a?  
 E metani to ahu a,  
 E tiu to ahu a,  
 Ahu a, e te tiu,  
 Me te afa i uta?  
 Tana-*oa* nui a Meihano,

Tana-*oa*, Tana-*ukaki*.  
 Uia!

Ua nao te tau vaka o te tau tuaana.  
 Te nao tina o hua tau vaka o te tau  
 tuaana, ua io atou he paoa, me te mea  
 hunahuna, me te mea keikei, me te paoa  
 vehine, me te paoa ahana. A tahi a  
 avei Tana-*oa* me te vaka o te tuchine.

E mao ae Tana-*oa*  
 I no te ai ai.  
 E vii vii atu Tana-*oa*  
 I no te one one.  
 E maohi ae Tana-*oa*  
 I te putuki o to ia vaka.  
 Tapa tapa i vaka  
 I na vaka nui.  
 E Tana-*oa*, Tana-*oa*, Tana-*ukaki*.  
 Uie! Tata-*ukaki*.  
 Uie! Matua-*ukaki*.  
 Uie!

Ua nao te vaka o te tuchine. A tahi a  
 too Tana-*oa* i te tuchine. U peau te tue-  
 hine, "A tuu oe ia u, e tu u tunane. E  
 aha te nei, e tu u tunane. O au te pohoe.  
 Ua nao to tau iamutu." A tahi a tuu  
 Tana-*oa* i te iima o te tuchine. Me te  
 honi iaia, me te ue oko. Ua nao pao 'tu  
 te matacinana o Ati Meihano.

Te nao tina o te tau tuaana me te tue-  
 hine, a tahi a hee to ia vaka i Fatuuku.  
 Me te tihe o to ia vaka i Fatuuku, a  
 tahi a puhuhu to ia tino. Me te ite a  
 te matacinana mei Fatuuku, me te peau  
 ia Tana-*oa*, "Mahai, nohea oe?" "No  
 tai mai nei." "O ai to oe inoa?" Peau  
 Tana-*oa*, "Pu-pahoe-pai-noa." U peau te  
 matacinana, "A mai ta matou toiti." U  
 peau hua tau enata, "Pu-pahoe-pai-noa, a  
 hano ta tatou ahi ua." Peau hua mahai,  
 "E." Me te hano o hua mahai te hana  
 kaikai tunu. Ua vea te kai, vevao i te  
 tau kaioi, "Ua vea ta tatou kai." Peau  
 te tau kaioi "O ia nei te mahai i te oko  
 i te tunu i te kai." A tahi a kai hua tau  
 kaioi. Maona te tau kaioi, a tahi a kai

It is Tana-*oa*,  
 What is my robe?  
 My robe is the wind,  
 The northeast wind is my robe,  
 My robe, the northeast wind.  
 And what is it inland?  
 It is Tana-*oa* the great, son of Mei-  
 hano,  
 Tana-*oa*, Tana-*ukaki*.  
 Uia!

The canoes of the older brothers sank.  
 When their canoes went down, they all  
 turned into porpoises, some of them small  
 and some large, female porpoises and  
 male porpoises. Then Tana-*oa* met up  
 with the canoe of his sister. (He  
 chanted):

Tana-*oa* stands erect,  
 On the gleaming billows.  
 Tana-*oa* glides along  
 Over the sands.  
 Tana-*oa* seizes  
 The tenon of his canoe.  
 Chanting to his canoe,  
 To the many canoes.  
 Oh Tana-*oa*, Tana-*oa*, Tana-*ukaki*.  
 Uie! Taka-*ukaki*.  
 Uie! Matua-*ukaki*.  
 Uie!

The sister's canoe sank. Thereupon  
 Tana-*oa* reached for his sister. The sister  
 said to him, "Tell me now, my brother.  
 What is this for, my brother. Here I  
 am saved, and all your nephews and  
 nieces are drowned. Tana-*oa* took his  
 sister's hands. They pressed noses, and  
 wept loudly. For all the family of Mei-  
 hano were drowned.

After the elder brothers and the  
 sister (?) had drowned, Tana-*oa*'s canoe  
 went on to Fatuuku. When he arrived  
 there, he abraded the skin all over his  
 body (so that he looked diseased). When  
 the Fatuuku folk saw him, they said to  
 Tana-*oa*, "Boy whence come you?"  
 "From the sea." "What is your name?"  
 "Pu-pahoe-pai-noa." The folk then said,  
 "Come hither, our child." They then  
 said, "Pu-pahoe-pai-noa, prepare our  
 cooking fire." Said the lad, "All right."  
 So he worked as cook. When the food  
 was cooked he called to the *kaioi* (for  
 whom he was working).<sup>14</sup> Our food is  
 cooked. Then the *kaioi* all said, "Now  
 here is a lad who is great at cooking our

<sup>14</sup> It was explained that formerly the *kaioi*, the unmarried youths of the tribe, used to sleep all together in a large house.

Tana-oa i ta ia kai.

Te maona tina o hua tau kaiōi ua hano i to atou ena paku. Pao 'tu te tau kaiōi i te paku i te ena. A tahi a hano atou i te ki haa tani, u haa tani te hōa i ta ia vehine, u haa tani te hōa i ta ia. E ia e tahi vehine pootu, o Meto. Te tau ki a hua tau kaiōi e haa tani nei no hua vehine pootu. A tahi a peau Tana-oa, "E aha ta otou, e haa tani nei?" U peau tahi pito kaiōi, "E haa tani matou i te vehine' pootu, o Meto to ia inoa." A tahi a peau hua mahai, "Mea konini oko ta otou tau pu e haa tani nei."

Ia pao to atou haa tani i ta atou ki, a tahi a hano i te vai kaukau. Ua pau te vai i te kaukau, a tahi a tapi hua tau kaiōi. Ia pau ta atou hami i te hami, a tahi a kai ta atou kai. Te maona tina, a tahi a fiti pao 'tu io hua vehine pootu. Ia tihe atu io te fae o hua vehine, aoe koana i te uu i oto. U pii pu atou ma vaho o te fae o hua vehine. Te hana a hua tau kaiōi e naku atu naku mai, ninie atu ninie mai. O ia ane iho ta atou hana. Ia tata te maama, ua hua io to atou fae. A tahi a peau hua tau kaiōi ia Pu-pahoe-pai-noa, "A tunu ta tatou kai." Me te hana o hua mahai i te hana kaikai. Ohia ua vea te kai ua kai hua tau kaiōi. Ia maona atou, a tahi a kai hua mahai i ta ia kai. Oia ana 'tu te hana a hua tau kaiōi.

U peau Tana-oa, "Na hōa, n'ai otou i ninie." "O, na Meto! Oia te vehine pootu oko." Peau Tana-oa, "E, nie a, nie a, o to u pootu." Ohia ua pao te haa tani a hua tau kaiōi i te ki, a tahi a peau hua tama, "A tuu mai otou i titahi ki. A ako au i te haa tani me he mea a otou e haa tani nei."

U peau titahi kaiōi, "E, e koana ia oe." Peau Tana-oa, "Ako au." A tahi a tuu atou i titahi ki ia Pu-pahoe-pai-noa. Me te haa tani o hua mahai. Epo te haa tani, u hia noe te tau kaiōi. Te haa tani tina o hua mahai i ta ia ki, oia te mea konini oko.

Me te vevao ma oto o hua ki i te inoa o hua vehine pootu,

E Meto, e Meto,

Haka ii kua, e Meto,

food." Then they all ate. When they were satisfied, Tana-oa ate his food.

When the lads were satisfied, they set about anointing themselves with turmeric. All of them were anointing themselves. Then they got out their bamboo flutes and played them, each one to his woman. There was one beautiful woman named Meto. The flutes were all played for that belle. Tana-oa said, "What is that you are playing?" Some of the *kaiōi* replied, "We are playing to the beautiful girl named Meto." Then said the lad, "Your playing is very sweet."

When they had finished playing their flutes they all went and had a bath. When that was over they dressed up. When they had girt themselves with their handsome loin cloths, they all had something to eat. Their hunger satisfied, they all went up to the house of that beautiful woman. When they came to the house of of the woman, they were not allowed to enter. They would climb up (on the *pacpae*) outside her house. Their occupation was pinching back and forth and scratching back and forth. That, indeed, was what they did. When dawn was come they would return again to their own house. Then they would say to Pu-pahoe-pai-noa, "Cook us some food." Then the lad would set to work with the food. When the meal was hot they all ate. And when they were satisfied, then the lad had his food. That was how they lived all the time, those *kaiōi*.

Tana-oa said (one day), "Friends, who scratches you like that?" "Oh that is Meto! She is a very fair woman." Said Tana-oa, "A scratcher, a pincher, that is the woman for me." So when the *kaiōi* were through playing their flutes, the boy said, "Let me have a flute. I shall try to do like you do."

Another *kaiōi* said, "Yes, yes, let's see you." Tana-oa said, I shall try. So they passed over a flute to Pu-pahoe-pai-noa. Then the lad played it. As soon as he began playing all the *kaiōi* went to sleep. When that lad played his flute it was very very sweet.

And he called through the flute the name of that lovely woman,

Oh Meto, oh Meto,

Like a crimson ray, oh Meto,

E Meto e, e Meto e,  
Haka ii ei, e Meto.

Te ono tina o hua vehine i te tani o te ki o hua mahai, a tahi a hee Meto i te tiohi. U kiite tahipito kaiōi me 'to he hiamoe. A tahi a tihe hua vehine i oto te fae. Ohia ua ite hua tau kaiōi i te vahine ua tihe, a tahi a too i hua ki.

A tahi u peau hua vehine, "O ai te enata i haa tani mei kapo i te ki?" Peau Tahu-ahi, "Na u. Peau hua vehine, "A haa tani oe, a haka ono au." A tahi a haa tani Tahu-ahi. Aoe e toitoi mai. Peau te vehine, "Aoe na oe." U peau Ihi-mei, "E, na u, na u i haa tani." Peau te vehine, "Aia." Ua too Ihi-mei i te ki, u haa tani; me hua mea aoe toitoi. Peau hua vehine, "E, aoe na oe." Peau te hoa, "Na u." U haa tani, me hua mea anc iho. Pao 'tu te kaiōi i te haa tani. Aoe toitoi ta atou haa tani. Aoe toitoi ta atou haa tani tina. A tahi a peke hua vehine. U peau hua vehine, "O ai oti te enata na ia hua ki konini oko ia haka ono." Me te hua o hua vehine io to ia fae.

Te fiti tina o hua vehine, a tahi a too hua mahai i te ki me te haa tani. Te haa tani tina, mea fiti pona ta ia ki. A tahi a maakau hua vehine, "Oia nei te mea hui ke. Ua tihe au kapo i tai, aoe he enata i ite i te haa tani i te ki."

E Meto, Meto, e,  
Haka ii e i.  
E Meto, Meto, e,  
Haka ii pahu, e Meto.

Maeia u tuaave. Ma titahi po ua fiti hua tau kaiōi io hua vehine, oia anaiho ta atou hana. Ua tata te maama, a tahi a hua io ta atou fae. Ua ite Tana-ōa, aoe atou i uu i oto te fae o hua vehine.

I mui 'ho u peau hua tau kaiōi i Pu-pahoe-pai-noa, "Mea meitai a te po ua fiti tatou i te koi na tiohi." U peau Tana-ōa, "Aoe e meitai a u, e putuhuhu." U peau te kaiōi, "Eahaa." Peau Tana-ōa, "Ia otou te toitoi. Ia peau otou e fiti mei au, a tahi a fiti au." Peau te tau

Ah Meto, ah Meto,  
Radiant like a whale's tooth, oh  
Meto.

When the woman heard this song of the flute played by the lad, she came to have a look. Then some of the *kaiōi* woke up. Then the woman came into their house. When the *kaiōi* saw that the woman had come, they took the flute.

Then the woman said, "Who was the man who played the flute just now?" Said Tahu-ahi, "It was my playing." Said the woman, "Then play, and I will listen." Then Tahu-ahi played. It did not sound right. Said the woman, "No, it's not you." Said Ihi-mei, "That's right, it's I, it was my playing." Said the woman, "All right." Ihi-mei took the flute and played it; but as before it was not right. "Yes, I see it is not you." Said another, "It was I." He played and it was just the same. All those *kaiōi* played. But not one sounded right. Their playing was not true to what she had heard. Then the woman waxed angry. "Who indeed could the man be who was playing so sweetly when I was listening?" So she went back up to her house.

When the woman had gone up, the lad took the flute again, and again he played. As he played he made words come out of his flute. Then the woman thought to herself, "Now here is a strange thing. I just went down there and there was not a man who knew how to play like that."

Oh Meto, Meto,  
The radiant.  
Oh Meto, Meto,  
Dazzling Meto.  
(Thus called the flute.)

Because of that she was angry. On various nights, however, the *kaiōi* kept coming to her house, that was their occupation all the time. And when dawn was near they returned home. But Tana-ōa knew they did not go inside her house.

Later the *kaiōi* said to Pu-pahoe-pai-noa, "Let us all go this night to the feast." But Tana-ōa said, "No, not I, for I am diseased. But the *kaiōi* said, "Never mind." Said Tana-ōa "As you wish. If you say I am to go along, then I shall go." The *kaiōi* replied, "Go take

kaioi, "A hano to oe vai kaukau." Peau hua mahai, "Na u e hano atu."

Te ite tina o Tana-oa ua fiti hua tau kaioi. A tahi a hano i to ia vai kaukau. A tahi a tapi Tana-oa i to ia hami meitai. Te pao tina o to ia tapi, a tahi a fiti Tana-oa. Te tihe tina o hua mahai io te fae o hua pootu, a tahi a ite i te tau kaioi, pao 'tu atou i te hiamoe i una o te paepae. Te ite tina o Tana-oa i te tau kaioi, u hiamoe atou, a tahi a uu io te fae. U avei me hua vehine pootu. U mahao hua vehine. U peau i hua enata, "O ai to oe inoa?" U peau, "O au te nei o Tana-oa." A tahi u koakoa hua haa te peiu. Me te peau o hua haa te peiu, "Mea meitai e noho taua." U peau Tana-oa, "Ia oe te toitoi." Me te moe o aua i hua po.

Ia tata te maama ua ee Tana-oa. Aoe i ite hua tau kaioi ia Tana-oa i te tihe tina io hua vehine. Ohia u aa te kaioi ua hee i oto atou fae. A tahi a peau hua mahai, "Ia e a, i moe otou me ta tatou vehine?" U peau hua tau kaioi, "U moe, e peau." Te hana o Tana-oa e hana kai haa pei pei. Ohia u pei pei te kai, u peau i te tau kaioi, "A mai i ta otou kai." Ua kai te tau kaioi. Te maona tina, a tahi a hano i to otou vai kaukau. Atii ana 'tu te hana o hua tau kaioi, atii te hana a Tana-oa.

A tahi a noho Tana-oa me hua vehine. I mui 'ho ua kino na motunoai. U peau i ta aua moi, "O ai te na, o Tana-oa?" A tahi a pauei te kui o hua moi i to ia kiko mata. Te feei tina o hua kui i to ia kiko mata, ua mau anae to ia iima meia i te haa mee mee ia Tana-oa. A tahi a peau Meto i ta ia vahana, "O tu u kui, aoe e koana to ia iima i te hemo mei una o te kii mata." A tahi a peau Tana-oa i to ia vehine, "Na te aha i mau ai to ia iima i una o te kii mata?" U peau te vehine, "Na te haa mee mee i te inoa o Tana-oa." Ma hua peau tina o Tana-oa, a tahi a hemo to ia iima mei una to ia kii mata. E kino ana 'tu te hana o hua kui o hua moi.

Ma titahi a u peau haka ua na motunoai, "E aha te hana o to oe ahana? E moe ana 'tu to ia hana." U peau haka ua hua kui, "E aha te mea e koana i te nei enata, e noho nei me oe, e tu u moi." A tahi a feei to ia kui i te puta keo. Te feei tina i to ia puta keo, a tahi a pipii

your bath." The lad replied, "I am going."

Tana-oa saw the *kaioi* go up valley. Then he had his bath. He put on his good loin cloth. When he was through adorning himself, Tana-oa went up. When he arrived at the house of the beauty he saw all the *kaioi* sleeping on the *paepae*. When he saw that all the youths were sleeping thus he went into the house. He met that beautiful woman. She looked at him and marveled. Said she to this man, "What is your name?" He replied, "I am Tana-oa." Then was this chiefess content. She then said, "Let us dwell together." Tana-oa said, "As you say." So they slept together that night.

When dawn was near Tana-oa departed. The *kaioi* did not know that Tana-oa had come in to that woman. When they awoke they went into their house. Then said that lad, "Did you sleep with our woman this night?" The *kaioi* replied, "We slept, we should say!" All the while Tana-oa was at work preparing the food. When the food was ready, he said to the *kaioi*, "Come and eat your food." The *kaioi* ate. When they were satisfied, they had their bath. Thus did always the *kaioi*, and thus did Tana-oa.

Then Tana-oa went to live with that woman. Later the parents-in-law became evil. They said to their girl, "Who is this Tana-oa?" Then the mother mocked her daughter with her eyes (drawing down the margins). As she mocked her hands stuck fast because she was mocking Tana-oa. Thereupon Meto said to her husband, "Look at my mother, she cannot take her hands away from her eyes." Then Tana-oa asked his wife, "What made her hands stick to her eyes?" The woman replied, "It is because she was mocking the name of Tana-oa." With this mention of Tana-oa, her hands came off her eyes. But that mother continued to be evil toward her daughter.

On another day the parents-in-law spoke, saying, "What does your husband do? Just sleeping, that is his work." The mother then said again, "What is this man good for, living here with you, my daughter?" Then the mother mocked her, putting her hand on her anus. When

to ia iima i una o to ia puta keo. Aoe e koana te hemo atu. U ue oko hua vehine, na te mea u pipii to ia iima me to ai puta keo. A tahi a hano te keee io to ia moi. U peau te motua "A mai, a tiohi i te paafio." U peau to ia moi, "E aha te mate o tu u kui." U peau te motua, "U pipii to ia iima me to ia puta keo." "E aha te tumu i pipii ai to ia iima me te puta keo?" A tahi a peau te moi i to ia motua, "Na te haa mee mee o tu u kui i tu u ahana, no eia i pipii ai to ia iima me te puta keo." A tahi a peau to ia motua, "Aoe e ono hua paafio, e kino ana 'tu te a te a i to ahana."

A tahi a peau Kakao-tue-tahi, "A taha atu oe." Ua hemo te iima o te paafio mei una o to ia puta keo. A tahi a hua atu hua motua io ta ia vehine. Te tihe tina, ua ite ua hemo te iima o hua paafio mei una to ia puta keo.

Ohia ua nui ana 'tu te haa mee mee o na motunoai, a tahi a haa haa Tana-oa. U peau i ta ia vehine, "I te nei, ena a faiu au i te nei fenua, no te haa mee mee ana 'tu o to oe huua." U peau te vehine, "E mate tatou, e tu u ahana." Peau Tana-oa, "Aoe e mate taua. O te enata pao 'tu mei una o Fatuuku nei. O otou te nao i oto o te tai." U peau Tana-oa, "Oioi popoui, ua hee au i tai. A hana i tu u tau hana. A peau oe i to motua me te kui me to huua paotu i Fatuuku nei, me te mataeinana, 'E tou po i toe u faiu Tana-oa ia Fatuuku nei.'" U peau te vehine, "Na u e haka ite ia atou." A tahi a fiti hua moi io to ia huua me te peau ia atou. U peau, "Mai nei tu u ahana, u hano oe a faki ia atou pao 'tu, mei tu u huua, mei te mataeinana o Fatuuku nei, e tou po i toe u faiu Tana-oa ia Fatuuku." A tahi a peau hua moi, "Umoi otou e haa mee mee i tu u ahana. Mea tiatohu nui. U haa mee mee tu u kui omua, u pipii to ia iima me te kii mata u pipii to ia iima me te puta keo. U feei ke tia to ia kii nutu. Anoa, umoi au i te haa tavae i tu u ahana, aoe e hemo to ia iima mei una o to ia kii mata, atii i una o to ia puta keo, atii to ia kii nutu."

A tahi a hee hua moi io to ia ahana. Atia epo te hua atu o to ia vehine ua ite

she touched herself, her hand stuck fast upon her anus. She could not pull it off. She wept loudly, because her hand was stuck there. Then they called for the daughter. The father said to her, "Come, have a look at the old woman." Said his daughter, "What is the matter with my mother?" The father replied "Her hands are stuck on her anus." "What, then, is the reason her hands are stuck on her anus?" Then the girl said to her father, "It is because my mother has been mocking my husband, that is the reason her hands are stuck on her anus." Then said the father, "The old woman will not listen. She bears malice against your husband all the time, day in and day out."

Then said Kakao-tue-tahi (Tana-oa), "Come away." The hands of the old woman came away from her anus. Then came the husband to his wife. He came to where she was. He saw that her hands had come away from her anus.

Now when the malice against him was too great, Tana-oa was angered. He said to his woman, "Now, I am going to turn over this land, because your relatives have been continually mocking." His woman said, "We shall die, my husband." Tana-oa replied, "No, we two shall not die. But all the men here on Fatuuku shall. You shall all of you drown in the water." Tana-oa then continued, "Tomorrow morning I shall go down to the sea. There I shall perform my work. You are to tell your father and mother and relatives here on Fatuuku, and all the folk, 'In three days Tana-oa will upset Fatuuku.'" Said the woman, "I will tell them." Then that girl went to the house of her relatives and said to them, "My husband has just come and said for me to come and tell all of you, all of my relatives and the people of Fatuuku, that in three days Tana-oa will turn over Fatuuku." Then the girl said, "You must not mock my husband. That is certain. My mother mocked him before, and her hands were stuck on her eyeballs, and her hands were stuck on her anus. It was because she mocked him. Therefore, if I had not appeared my husband, her hands would not have come away from her eyeballs, nor away from her anus, nor away from her nose."

Then that girl went to her husband. When his woman had gone Tana-oa knew

Tana-*oa* i te takao pe a te mataeinana me te huaa to ia vehine, i to atou haa mee mee. U peau Tana-*oa*, "E aha te tekao a te mataeinana me te huaa?" U peau to ia vehine, "Me hua hakatu, ana 'tu te haa mee mee o tu u huaa me te mataeinana pao 'tu." Peau Tana-*oa* i te vehine, "Na atou ta atou e ite te kiko mata oioi ae."

A tahi a hee Tana-*oa* i ta ia hana i una o te koutu. A tahi a vevao Tana-*oa* i na humu a Tana-*oa*. Me te tihe o hua mou ika, u peau Tana-*oa*,

"Tito tito tito tito tito tito."

"Na humu nei,"

"Na humu a Tana-*oa*,"

"Tito tito tito tito tito tito."

"E koana ia oua na kiko mata o te mano Ai-ata."

"Tito tito tito tito tito tito."

"A hee koua, e tou po i toe u tihe mai oua."

"Keke keke keke keke keke keke keke keke."

Me te hee o hua mou humu. A tahi a hua Tana-*oa* io ta ia vehine.

Mai imi imi imi hua mou humu, e tahi po me te hope. A tahi a koana te mano Ai-ata i hua mou humu. A tahi a hana hua mou humu huna huna. U peau titahi humu, "A hee oe ma titahi keke, maeia mai to oe tito mai i ta oe kiko mata, mai nei ia u." A tahi a tito tito hua mou ika huna huna i na kiko mata o hua mano Ai-ata.

Ohia u memai oko na kiko mata o hua mano kei i te tito tina a na humu a Tana-*oa*. A tahi a haa haa hua ika kei. A tahi a kavii hua mano Ai-ata ia Nukuhiva. U haa neue hua mano ia Nukuhiva. Aoe e neue. Ua mau oko Nukuhiva. Ohia ua ite te mano aoe e neue Nukuhiva, a tahi a kavii hua mano Aiata ia Eiao. Te haa neue tina, aoe e neue. Ua ite hua mano u mau oko Eiao, a tahi a kavii ia Uahuna. Me hua mea ane iho, to ia haa neue tina, aoe e neue. A tahi a kavii ia Uapou. Hua haka 'tu ane iho. A tahi a kavii ia Tahuata. Te haa neue tina, aoe he mea i koana i te mano Ai-ata. A tahi a kavii i Fatuhiva. Me hua haka 'tu, aoe he neue.

about the malicious talk of the people and the relatives of his woman, he knew all about their mocking him. So Tana-*oa* said, "What did the people and your relatives say?" His woman replied. "It was this way, they were all of them, my relatives and the people, mocking all the time." Thereupon Tana-*oa* said to his woman, "They shall all of them see with their eyes day after tomorrow."

Tana-*oa* then went to his work on the rocks. He summoned the little fish (*humu*) of Tana-*oa*. When these fish arrived Tana-*oa* said to them

"Little *humu*."

"Tito tito tito tito tito tito."

"*Humu* of Tana-*oa*,"

"Tito tito tito tito tito tito."

"You two are to get the eyeballs of the shark Ai-ata."

"Tito tito tito tito tito tito."

"Go you two, and in three days come hither again."

"Keke keke keke keke keke keke keke keke."

So the two *humu* departed, and Tana-*oa* returned to his woman.

Those *humu* sought and sought and sought a whole day and a half. Then they found the shark Ai-ata. Whereupon they set to work, those little *humu*. One *humu* said to the other, "You go on one side, and begin pecking away at the eye on your side, and I will do the same on this side." Thereupon these two little fish set to work pecking and pecking at the eyes of this shark Ai-ata.

On that account the eyeballs of this great shark became very painful as a result of the pecking of the *humu* of Tana-*oa*. Soon this great fish became angry. Then that shark Ai-ata rushed around Nukuhiva. That shark made Nukuhiva tremble. But it did not move. Nukuhiva was firmly secured. When he perceived that Nukuhiva did not move, that shark Ai-ata rushed around Eiao. It trembled, but did not move. When the shark saw that Eiao held fast, he rushed around Uahuna. Here it was just the same, he made a tremble but did not move it. Then he rushed around Uapou. Here it was just the same again. Then he rushed around Tahuata. He made a tremble but that shark Ai-ata could not accomplish what he wanted. Then he

<sup>15</sup> *Tito* is intended to imitate the pecking or nibbling of the *humu* on the rocks. It was thus that Tana-*oa*'s *humu* signified assent.

A tahi a fiti na humu a Tana-oa. Te tihe tina o na humu i Fatuuku, a tahi a tito tito aua i te koutu, me te ono o Tana-oa. U peau i to ia vehine, "I te nei ua tihe na humu a Tana-oa." "E haa te aha?" "Ua ono au i te tito tito o na humu a Tana-oa."

A tahi a hee Tana-oa i te tiohi. Te tihe tina o Tana-oa, a tahi a ite i na humu.

"Na humu nei,  
U koana ia koua te mano Ai-ata?"  
"Ke ke ke ke ke ke ke ke."  
"Ua pao na motu kavii?"

"Ke ke ke ke ke ke ke ke."  
"Popoui te tihe i Fatuuku nei?"

"Ke ke ke ke ke ke ke ke."

A tahi a peau Tana-oa, "A tiohi meitai ia oua." "Tito tito tito tito tito tito."

A tahi a hua Tana-oa i ta ia vehine. U peau Tana-oa i te vehine, "I te nei, e tu u vehine, oia nei te a pao na na Fatuuku nei. Oioi ua nao te mataeinana i oto o te tai." "Ua ke, tu u ahana."

A tahi a kai ta aua kai. Te maona tina u kanea Tana-oa i titahi taa mea veo i hua mano Ai-ata. Ohia ua pao hua taa i te kanea, a tahi a kanea. A tahi a kavii hua mano Ai-ata ia Hivaoa nei. U mai haa neue, haa neue. Aoe he mea e koana i hua mano.

A tahi a tihe hua mano i Fatuuku. U hiamoe hua mano. E tou kavii tina a tita to ia kei. Ma te popoui peau Tana-oa i te vehine, "Mau noa oe i tu u fiifii hami." Peau hua vehine, "E." "Me he mea ua hemo to oe iima mei una o tu u fii fii hami, e mate oe." A tahi a hee Tana-oa i una o hua koutu me to ia vehine. He koina ta te mataeinana i hua a. A tahi a peau i na humu,

"Na humu a Tana-oa."  
"Tito tito tito tito tito tito."  
"A tito tito haka ua koua i na kiko mata."

went around Fatuhiva. And here it was the same. He could not move it.

Then the *humu* of Tana-oa came away. When they arrived at Fatuuku, they pecked on the rocks and Tana-oa heard them. He said to his woman, "Now the *humu* of Tana-oa have come back." "How do you know?" "I heard the *humu* of Tana-oa pecking."

Thereupon Tana-oa went down to have a look. When he arrived on the rocks he saw the *humu*.

"Little *humu*,  
Did you get the shark Ai-ata?"  
"Ke ke ke ke ke ke ke ke."  
"Have you finished going around the islands?"  
"Ke ke ke ke ke ke ke ke."  
"Tomorrow morning will you arrive hither at Fatuuku?"  
"Ke ke ke ke ke ke ke ke."

Thereupon Tana-oa said, "Take good care of what you do."

"Tito tito tito tito tito tito."

Then Tana-oa returned to his woman. He said to her, "Now, my woman, the end of Fatuuku is near. Tomorrow the people will drown in the sea." "What a thing, my husband."

Then they had something to eat. When they were satisfied Tana-oa made a fish spear with which to lance this shark Ai-ata. When he had finished making this spear, he made it ready. Then the shark Ai-ata rushed around Hivaoa. He made it tremble and tremble but that shark could not succeed in upsetting it.

Then the shark reached Fatuuku. There he went to sleep from fatigue. As he lay his body circled the island three times. When morning arrived Tanaoa said to his woman, "Now you take hold of the tail of my loin cloth." The woman replied, "All right." "Now if your hands slip from my loin cloth, you shall die." Thereupon Tana-oa went down on the rocks with his woman. All the people were celebrating a festival on that day. Now Tana-oa said to the *humu*,

"*Humu* of Tana-oa."  
"Tito tito tito tito tito tito."  
"Peck again at those eyeballs."

A tahi a tito tito hua mou humu. A tahi a huhui tina o hua mano Ai-ata. A tahi a ta i to ia hiku i te tihe na ourmati. Peau ia Tana-oa pao 'tu te enata i te peau ia Tana-oa: "E hina ia oe to matou fenua!" A tahi a too Tana-oa i te taa. Peau i te vehine, "A mau meitai." "U mau meitai au," A tahi a veo Tana-oa i hua ika kei. Te veo tina, a tahi a tutu te anuanua. A tahi a kavii hua mano. Ai-ata ia Fatuuku. Te haa neue tina, ua uu te fenua, a tahi a tohui.<sup>16</sup> Pao 'tu te enata ua nao i oto i te tai. A tahi a huke te mano Ai-ata i te umu.

Te faiu tina o Fatuuku, ua io te peteo i una. A tahi a pohoe Tana-oa me te vehine. A tahi a ue Tana-oa me ta ia vehine, na te mea aoe he kai, aoe he vai. Ohia he enata mana Tana-oa; ta aua kai he metani. E tou po te eka tina o Tana-oa me to ia vehine. A tahi a peau Tana-oa, "Te nei a hano au i te vai i Tepua." Peau Tana-oa, "Mea vai noa ia u, e tu u vehine." A tahi a tikao Tana-oa i te vai. Peau Tana-oa i te vehine, "Umoi oe e inu vave." Peau te vehine, "Aoe au e inu vave." A tahi a hano Tana-oa i te tikao i te kou papa fenua. A tahi a tihe te vai. U peau Tana-oa, "Tuaave oe. U peau atu na au, umoi oe e inu vave i te vai. Haa tihe i una o te one. Aoe tihe te vai ieia, ua inu oe. I te nei ua mate taua." A tahi a peau i te vehine, "A noho oe, a fiti au i Hivaoa, a hano au i te kai a ua, me te vai." Paau te vehine, "E na oe a titii ia u." Peau Tana-oa, "Aoe." A tahi a kaoha me te vehine, "Oho te ii, e tu u vehine. A te taia e oe ia u. E tou po, a tahi au a tihe mai." U peau te vehine, "Umoi oe eeka." Peau Tana-oa, "Aoe." A tahi a fiti Tana-oa i Tepua, i eia te kaavai i to ia tihe na.

A tahi a faiu, u tiohi i Fatuuku, "Mea kaoha oe, e tu u vehine." Te tihe tina o hua Tana-oa i hua kaavai, u avei me te enata toko ua. Eia i hua kaavai titahi vehine pootu, o Pua-mihi to ia inoa. U peau hua mou enata, "Ui ui a kenata, o ai oe?" "Na u hoi te kua ka ui, na te

Thereupon those little *humu* pecked and pecked. Then that shark Ai-ata woke up. His tail struck out to the east. All the people were coming to Tana-oa mocking what he had said: "So you are going to upset our country, are you!" Then Tana-oa took his spear. He said to his woman, "Now take good hold." "I am holding tight." Then Tana-oa speared that great fish. That shark Ai-ata thereupon rushed around Fatuuku. First it trembled, then it shook, and then it turned right over. All the people were drowned in the sea. So it was that the shark Ai-ata took revenge.

As Fatuuku turned over, its bottom came right over on top. As it did so, Tana-oa saved himself and his woman. After a while they were weeping, he and his woman, because they had neither food nor water. But this man Tana-oa had mana: his food was the wind. Three days Tana-oa stayed there with his woman. Then Tana-oa said, "Now I am going to get some water at Tepua." Then he said again, "I shall get you some plain water, my woman." Then Tana-oa dug for water. He said to his woman, "You must not drink too quickly." "His woman replied, "No, I shall not drink quickly." So Tana-oa set about excavating in the rock. And the water came right up. Tana-oa said, "You see, you lied. I said to you that you should not drink fresh water quickly. Now the water has come up to the sand but it will not reach far enough because you have drunk it. Now we shall both die." So he said to his woman, "You remain here while I go to Hivaoa, to get some food for us and some water." His woman said, "You shall abandon me." Tana-oa replied, "No I shall not." So he greeted his wife, saying, "Have courage my woman. You shall miss me. But in three days I shall be back." His woman said to him, "Do not stay over there." Tana-oa replied, "No, I shall not." Thereupon Tana-oa went to Tepua, and there was a stream where he came.

He turned around and looked toward Fatuuku, "Goodbye to you, my woman." Now when Tana-oa arrived in this valley, he met two men. There was in the valley also a lovely woman, Pua-mihi by name. These men said, "A question, man: Who are you?" "Mine indeed the

<sup>16</sup> On top of Fatuuku, which is a small high island with abrupt sides, quantities of coral are found. By natives this is explained by the fact that what is now the top used to be the base of the island under the sea.

manihii, na oua te anatia." "O maua te nei e mou ahana na Pua-mihi." A tahi a peau Tana-oa, "O au te nei o Tana-oa. E, inoa oua no u." "E na ta tatou vehine i uta, o Pua-mihi to ia inoa. E vehine pootu oko ta maua vehine, e to maua inoa. Eia te pe, e vehine toe puhi." Peau Tana-oa, "Ia e a"? U peau na inoa, "E. Pao 'tu te enata ia moe me hua vehine e mate Hawaii." A tahi a peau Tana-oa, "A pei tatou, a fiti io ta tatou vehine. Eia tu u tekao, ia fiti ae koua. A tata au i hua vehine. A tata oua i hua vehine. Ia nano i te tata. Ena a hiamoe, a tahi a tona tatou i te puhi. Haa tikoe oua i te makou."

A tahi a fiti Tana-oa. Te ite tina o hua vehine pootu i hua enata poea oki, ua vave hua vehine, i hua enata, "Ui ui a kenata, o ai oe"? Na u hoi," *etc.* . . . Peau Puamihii, "E ahana oe na u." "E vehine oe na u." A tahi a uu i oto o te fae. U maakau hua vehine, e na aua a keu. Ua vivo Tana-oa he mea mate te i oto o te pe o hua vehine. A tahi a ninie Tana-oa i hua vehine. A tahi a ninie hua vehine i Tana-oa. Ninie atu, ninie mai. Honi atu, honi mai. Oia ane iho to aua hana. U peau hua vehine, "A keu taua." U peau Tana-oa, "Epo. E o ana te a, e po vave." A tahi a tihe na ahana a hua vehine. A tahi a vevao i hua vehine, "Puamihii, Puamihii." U peau Puamihii, "O-o"? A tahi aua a tihe, a tahi a pepeu i te puta. U peau hua mou ahana, "A uu mai i te ika kanea." "A kanea koua, e uu ahana." "O ai te enata me oe"? Peau Puamihii, "O ai te ia enata, e uu ahana"? "N'ai a oe ninie"? A tahi a too hua mou ahana i te akau. A tahi a ta i hua vehine, ta tia, ta tia, ta tia. U mai, u mai, u nano hua vehine. Me te hia moe oko. A tahi a peau Tana-oa, "Inai noa. A ua koua i tahi umu kei." A tahi a ua hua mou hoa. U kanea Tana-oa i te tona. Ohia u peipei ta atou hana, a tahi a peau Tana-oa i hua mou enata, "A mai koua, a mau i na tuaio. A tona au i te puhi mei oto o ta tatou vehine." A tahi a tuu i te poa, o hua poa e maha. U fitii tia i una o te poo akau. U peau Tana-oa, "Poa, poa, poa." Me te tihe o te puhi, to mua puhi he tea. A tahi a tona me te titii i una o te umu. U poa haka ua, me te tihe o te puhi, me te tona. U koana hua puhi, he pii-kakamei. Me te tii i una o te umu. A tahi a tona haka ua. U koana te puhi, he paatete. U titii i una o te umu. Me te

right to question, for I am the stranger, while you are the landsmen." "We two are the husbands of Pua-mihi." Thereupon Tana-oa said, "Then you shall be my namesakes." (They replied), "There, up-valley, is our woman, Pua-mihi. A very beautiful woman is ours, O Name-sake. But here is the evil of it, she is a woman with eel genitals." Asked Tana-oa, "Is that so?" "Yes. Every man who sleeps with her dies." Then Tana-oa said, "Let's be off. Let's go up to our woman. This is my word. You two are to follow me, I shall approach this woman. You two shall come after."

Take your time in coming. We shall sleep, and then we shall noose these eels. You two are to pretend you are jealous."

(The husbands, finding Tana-oa with their woman, pretend to be jealous, and with a club knock her senseless. Then they bait and draw out the eels with an eel-noose, *poa*.)

tona haka ua. U koana te puhi. *etc.*, *etc.* A tahi a tona i te puhi pao na. U peau na inoa, "Oiana te puhi hae oko, he vako." Me te mau o hua puhi. U mai, toi, toi, toi. A tahi a hemo hua puhi me te huhui o hua vehine, me te peau, "O au te na, e tu u ahana. E'a te keu oko. Oia ta u i peau atu na ia oe kapo." A tahi peau Tana-oa i na inoa, "A haa paku oua i ta tatou vehine me te ena. A vau oua i te pani." U haa paku hua mou ahana te vehine me te ena, u haa pani i te pani. A tahi a peau Tana-oa, "A hano to oe vai kaukau." Me te hano o hua vehine i te vai kaukau. U peau Tana-oa i na inoa, "I te nei ua pao te pe mei oto o ta tatou vehine."

Ohia ua pao te kau kau tina o hua vehine i to ia vai, u peau Tana-oa ina i titahi hoa, "A uu, a moe i ta tatou vehine." Ua uu titahi ua moe. Mea oa ua uu hua enata i vaho. U peau na hoa, "Ua moe oe"? Peau titahi, "E." Aia oia he haa tikoe. U peau Tana-oa i una o titahi hoa, "A uu." Me te uu o titahi, oia te enata i moe o mua. Te pao tina, me te tihe i vaho. Peau Tana-oa, "A hiiane"? "Mea meitai oko." U peau haka ua titahi, "A uu haka ua au." A tahi a moe hua enata. Ohia ua moe na inoa, a tahi a uu Tana-oa. U koakoa oko hua mou kooua. Ua pao te hia moe me hue vehine, a tahi a hano atou i te kaikai. Te maona tina, ua tihe te metao ia Tana-oa i hua vehine i Fatuuku.

A tahi a hee i una o te one. Me te too i te kai, me te titimu vai. Me te puhi, me te ao fafa. Ua tihe hua kai i Fatuuku me te titimu vai. Te ite tina o Meto i te kai me te vai, a tahi a ue. U peau hua vehine, "I te nei ua ee Tana-oa. U titii ia u."

A tahi a tupu te tama i oto o Pua-mihi.

E tou mahina, ua ee Tana-oa. Te tihe tina o Tana-oa i una o te kapua, a tahi a pauao i te vai. (Te-vai-pauao-o-Tana-oa i Tahauku). Maëia i nui ai te vai i te taha ma Tahauku.

Epo te ee o Tana-oa, u peau i te vehine, ia Pua-mihi, "Ia fanau ta taua tama, mehe mea he tama oa, makaka oe te inoa o Tana-oa-ue-tee." Te fanau tina o Pua-mihi, he tama oa hua tama.

Then Tana-oa said to his namesakes, "Anoint our woman with *ena*. Prepare some scented oil." The men rubbed the woman with *ena* and anointed her with oil. Tana-oa then said, "Now go and take a bath." So the woman went and bathed. Tana-oa said to his namesakes, "Now is ended the evil inside our woman."

When the bathing was finished by the woman, Tana-oa said to one of the men, "Go on in now, and lie with our woman."

So one of them went in. After a long time this man emerged. The other asked, "Did you lie with her?" "Yes." But that was a lie. Tana-oa said to the other man, "Go on in." So the other went in, and he was the first to lie with her. When he was through, he came out. Said Tana-oa, "All right?" "Very good." Then the other said, "I'll go in again." So then that man lay with her. When his namesakes had lain with her, Tana-oa went in. Those two old fellows were most content. When his lying with the woman was finished, they all set about preparing food. When his appetite was satisfied, Tanaoa thought of that woman on Fatuuku.

So he went down on the beach, taking food and a container of water, and some eel and . . . ? That food came to Fatuuku, and likewise the water vessel. When Meto saw the food and the water, she began to wail, saying, "Now Tana-oa has departed. He has cast me aside."

After three moons Tana-oa departed, (leaving Pua-mihi). Arrived on the rocks by the sea, Tana-oa severed (*pua*) the waters. (Hence the name, The-severed-stream-of-Tanaoa, at Tahauku). Thereafter there was much water at that place at Tahauku.

Before going, he said to Pua-mihi, "When our child is born, in case it is a boy, you are to give him the name of Tana-oa-Ue-tee. When Pua-mihi gave birth, it was a boy. So it was given the

Me te apa o te inoa o Tana-*oa-ue-tee*. U tafai te kui i hua tama. Ohia ua kei hua tama, ua ui i to ia kui, "E ue, o ai to u motua"? "Aoe o oe motua." Peau hua tama, "No hea te nei inoa o Tana-*oa-ue-tee*." A tahi a fiti hua tama me te imi i to ia motua. Te tihe tina o hua Tana-*oa* i una o te kapua, aoe i hee tia mai i Atuona. Ua hee ma te keke me Tahauku. Te hee tina o hua tama, u avei me titahi vehine i Vaiheke. Te hana o hua vehine e vai kaukau i te tua o titahi kea. A tahi a tiputa hua ue Pii-kaka-mei i te kea, toitoi noa te uu o hua Pii-kaka-mei i oto o te pe o hua vehine. A tahi a kiiete hua vehine. Te kiiete tina, u pupuhi Tana-*oa*. A tahi a nao hua ue. A tahi a ite te vehine i hua enata. "O oe te enata ue feo kaka. A tahi nei ua ite i te ue feo oko."

Me te hee o hua tama. Ua tihe i Vaipae. Me te noho o hua tama ieia, a tahi a tihe hua vehine. U peau hua vehine i una te mataeinana, "Kanhau te enata i avei me au kapo i Vaiheke." U peau te huua mei Vaipae, "E aha"? "E vai kaukau ta u i te tua o titahi kea kai. A tahi a ma oto o hua kea titahi ue. Toitoi noa i oto o tu u pe." Peau te tau enata mei Vaipae, "No ai te nei ue feo kaka i tiputa i te kea"? Peau hua vehine, "Mea toitoi oko. Ua vai anae te puta o hua kea kei." "A pae tatou, a tiohi." Te tihe tina o hua huua i Vaiheke a tahi a ite i hua kea i tiputa tia e hua ue Pii-kaka-mei. A tahi a toitoi te tekao o hua vehine.

name Tana-*oa-Ue-tee*. The woman raised the boy.

## RESUMES OF LEGENDS

## MAUI AND HIS BROTHERS

(From Nukuhiva)

Precisely the same story as that given on pp. 12-13, descriptive of Maui's obtaining fire from Mahuike is told in the northern dialect. Here however it is related as one of the adventures of Maui-tiki-tiki, the youngest of the Maui brothers. The names of all the brothers were Maui-mua, Maui-mui, Maui-vaveka, Maui-pae, Maui-haa-tata-mai, Maui-taha, and Maui-tiki-tiki.

The Maui brothers made a canoe in which they went fishing. After pulling in several fish they caught their hook on a mountain and pulled and pulled and pulled until up it came out of the water, an island called Toka Eva (remains of Tonga). It was after this that Maui secured fire from Mahuike.

He noosed the sun by means of a rope made of human hair so that his clothing might have time to dry in its light, and thereby made the world light for man to live in.

Maui had a pigeon (*upe*). A man named Tai-ana-e-vau stole Maui's woman. Maui killed the pigeon, took out the stomach, and got inside its body himself. Thereupon the bird came to life and flew to the house of Tai-ana-e-vau. Maui's woman recognized the bird and fed it. Then she placed the bird on one beam after another of the house and each time it fell off, until she placed it on a large piece of rope. Night fell and the mother of Tai-ana-e-vau attempted to warn him of impending trouble, but he slept. At midnight Maui woke up. He came out of his hiding place, seized Tai-ana-e-vau's club, went outside his house and called him. Tai-ana-e-vau was killed when he emerged. Then Maui took his woman back home.

## FAI

(From Puamau, Hivaoa)

The legend of Fai was recorded at Puamau. In the sacred house of the inspirational priest in the temples there were formerly three pieces of wood on which had been inscribed the legend, *Te ani puta ia Fai* (The sky hole of Fai), and formerly there was, instead of this writing, a symbolic representation of this by means of a certain design placed around an open space which represented the cave from which Fai secured his fire.

Toward the southern end of the island of Tahuata there is a great hole in the rock backbone of the island through which the light can be seen when it is observed from the sea on the eastern side of the island. This is called *Te ani puta ia Fai*.

Formerly the people had no fire. Natia-i-te-pu lived in a cave up on top of the mountains. Here he kept all the fire there was. Fai went up to get some fire. He came to the cave and found a great stone in the entrance. To those inside he called to let him in. They moved the stone as though to let him in, but as he entered they tried to shut it behind him. But he quickly thrust his whale's tooth ornament in the

crack, so that they could not close it. Besides Natia-i-te-pu, who was chief, there were two other gods in the cave, Mahuike and Iike. Fai got his fire and returned with it. He cooked his food. The other people smelled the cooked food and came to see what it was. Then Fai taught them how to cook.

# ONO

(From Puamau, Hivaoa)

Kua-iana-nei was the wife of Tana-oa-Kau-hue, and Aio was the secondary husband in the family. Kua-iana-nei had been pregnant three months. Craving the fish called *teeiao* for food, she sent Tana-oa-Kau-hue to catch some. Aio followed Tana-oa-Kau-hue when he went fishing, slew him and brought back to Kua-iana-nei a bit of his flesh. The woman's grief caused the embryo in her womb to drop out. It was Ono born in the form of an egg.

The egg disappeared and went into a sacred *temanu* by the house of the grandfathers Iipo and Iiao, who were gods. Ultimately Ono was born from the egg, and the grandfathers knew it in a dream. They performed the proper rites for the new born child and doctored and raised Ono, who being a god "lived upon air."

Aio and Kua-iana-nei some years later sent one of Kua-iana-nei's brothers bearing a sacred *uua* fish as a gift; but on the way the brother ate the eyes of the fish (the eyes being the most sacred part, and hence belonging to the gods). When, therefore, he arrived, Ono tore out his eyes and killed him.

Again another brother of Kua-iana-nei was sent bearing a fish of the same kind, and he too ate the eyes on the way and was killed by Ono when he arrived.

Finally a third brother was sent bearing a sacred *uua*, but he brought his offering untouched, and presented it with proper ceremony to the god Ono. He was allowed to return safely to Aio and Kua-iana-nei and he told them about having seen the dead bodies of his elder brothers whose eyes the god had torn out.

This lad was sent back to Ono with the request that he have mercy and bring back to life the two elder brothers. This Ono did by putting their eyes back in their sockets.

A year later came a troupe of dancers (*hoki*) from the valley of Puamau who were making a tour of the island performing their dances and sports and enjoying the entertainment of the tribes inhabiting the different valleys of Hivaoa. Ono followed after them as they went from place to place.

At Hanapaa, Ono sighted a school of bonito and called upon the *hoki* youths to go and bring him some fishing bamboos, but they mocked him, a

mere lad, for his presumption. So he prepared a rod and line for himself, and attached a hook which he was carrying in his loin cloth; and with these he went out and caught an incalculable number of bonito.

Thereafter Ono was girt with the loin cloth of Ati-apoapo, the Puamau tribe whose *hoki* he had joined. They went on to the valley of Taaoa by way of Atuona. At Taaoa Ono wrestled with and killed Na-mahi-a-Tano-oa.

Returning to Atuona the *hoki* troupe was entertained there. At the feast Ono saw for the first time Peau-Tona, the daughter of the chief Tu-Fiti.

Thereafter she became his woman. In the wrestling matches Ono here met and killed her brother, Na-mahi-o-Tu-Fiti. This was the ultimate cause of Ono's death which is related in a later episode of the story.

When the *hoki* troupe set out to return to Puamau, Ono stopped with his grandfathers, refusing to go home with them as they sought to persuade him to do. As they went on, Ono watched them pass beneath a mountain below him, and just at the right moment he kicked the mountain so that it slid down upon the Ati-apoapo and overwhelmed them.

Thereafter Ono went to see his sisters and mother and father (Aio). They all wept with joy except Aio who said, "He's a bluff." His mother warned Ono against his proposed return to his woman at Atuona, saying that he would be killed by her people to revenge her brother's death.

Arrived again at Atuona, he spent the night with Peau-Tona. But when the people saw him in the morning they sought revenge but how could they kill him to revenge the death of the brother when he was the sister's husband?

Tu-Fiti, his father-in-law, one day asked Ono to help him raise out of a deep hole a great rock, which in fact Tu-Fiti had placed there himself as part of a scheme to bring about Ono's death by stealth. But when Tu-Fiti went to look in the hole the next day at the time appointed for their meeting for the work he found that the rock had already been removed by Ono. All the people marveled at Ono's strength.

Another day Tu-Fiti went up and cut down a great tree for a canoe. Then he sent word to Ono that he needed his help. Again Ono promised to go with him next day. Then he went up and, single handed, dragged that great tree to the door of the chief's house, so that when the chief arose the next morning and opened his door the tree blocked it. Ono tossed the tree aside and mocked the chief, telling him that he saw through his futile efforts to kill him by stealth. Then he said to him, "You do not know how to kill me but now I am going to tell you how. Make a new fishing canoe and net. On the night of the full moon we shall go fishing and I shall die."

On the designated night they went fishing off Matafenua. Ono dived down into the sea when the net was let down. He cast about this and that great rock to clear the bottom. Then he sprang into the net himself and the fishermen, thinking that they had a great fish, pulled in the net and there

was Ono caught in it. Into the canoe he was thrown and his head was cut off for the chief. Said the head to the fishermen, "Throw away my body, throw away the net." They did as they were told and the body turned into the coral formations off that coast, which are to be seen today. Then that head commanded the fishermen, "Paddle!" But suddenly as they forged ahead that head dived overboard and disappeared.

The sisters Ei-nua and Ei-tua went fishing on the rocks and hooked that head. Seeing it come up on their line they fled in terror, but the head called them back and made them take it in their basket, first to the house of Aio to make him think that Ono was dead, and then to their own house.

The sisters thatched a new house and took Ono's head inside to live with them. Soon they both became pregnant and then followed a succession of twelve pregnancies and deliveries. Each time the sisters gave birth to a part of Ono's new body: trunk, arms, legs, etc. Thus piece by piece Ono's new body was born.

Word finally came to Aio and Kua-iana-nei, and to Ii-po and Ii-ao, that Ono was alive. The two grandfathers came to see him and wept for joy, but Aio and his wife and all their people fled.

Ono dwelt with the grandfathers for some time, sleeping long and profoundly while darkness reigned everywhere. The old men were frightened and planted a breadfruit tree in the head of the sleeping Ono, thinking that the roots of the tree would hold securely this dangerous and mighty grandson. Then the grandfathers fled to Hatiheu, on the island of Nukuhiva, where the great magician Tohe-tika lived.

The breadfruit tree grew large ere Ono finally roused himself. He got up. He pulled the roots of the tree off his head. He stood erect and his head touched the heavens. Thereupon the whole land was illuminated. All his relatives saw Ono and fled. Then suddenly he shortened himself and was again man sized. Henceforth he had a new name, Ono-the-Resurrected.

Girt with a new loin cloth, garlanded, and anointed with scented oil, Ono set out for Nukuhiva in search of his grandfathers Ii-po and Ii-ao. He came upon them at Hatiheu. Terrified at being found, they confessed that they had fled because his resurrection frightened them.

Ono anointed, garlanded, and girt himself anew and took in his hands a fan (a symbol of divinity). Then, commanding the grandfathers to chant an invocation, he went to the shrine of Tohe-tika. Tohe-tika was seated in his house, fan in hand. Ono seated himself on the opposite side of the house, fan likewise in hand. All the people thought Ono was the victim to be sacrificed to Tohe-tika, the great magician.

Ono ordered the elders to make a shrine as for a human victim. He had a palmetto leaf placed before Tohe-tika, and another one placed before himself. Then he commanded Tohe-tika to display his power by invoking his

god. Tohe-tika uttered his spells but his mana failed him. Thereupon, fan in hand, Ono uttered his spell, stood erect and his head touched the sky. All the people marveled at this great magician. Then he came back to normal size.

Again Ono chanted, whirling his fan, while Tohe-tika regarded him. Ono's body suddenly broke up, and the head alone remained lying on the palmetto leaf. Then as suddenly he was a whole man again.

Then Ono whirled his fan close to Tohe-tika's head and it fell upon the mat in front of him. At this exhibition of Ono's power over their great magician, all the people were terrified. Thus it was that the mana and also the name of Tohe-tika came to his vanquisher Ono. Tohe-tika was henceforth Ono's third name.

After some time, accompanied by his grandfathers, Ono departed from Nukuhiva and set out for the Taumotu Islands. Upon a coral reef they met Tana-oa-tuhi-mate. They fought Tana-oa-tuhi-mate and Ii-po and Ii-ao were killed. But Ono finally overcame Tana-oa-tuhi-mate.

Returning from the Taumotu Islands, Ono came to the island of Mohotani in the Marquesan group. Here Mata-oa was chief. Ono searched and searched until he found the ancestral skull pit of Mata-oa. (Such a pit containing skulls of ancestors was a sign of proprietorship.) In the pit he found two skulls. He then went to Mata-oa and surprised him by laying claim himself to proprietorship of the land, basing his claim on the statement that a skull belonging to him lay beneath—and hence was prior to—that belonging to Mata-oa. Mata-oa of course demanded proof of this assertion and so the two chiefs and the people went up to the skull pit. There Mata-oa pointed out that his skull was the only one visible in the pit, that below it there was nothing but rock. But Ono triumphantly removed a piece of rock from the bottom of the pit and revealed his ancestor's skull below it. Thus came the island of Mohotani into the possession of Ono, and there he dwelt thereafter.

#### TOHE-TIKA <sup>17</sup>

Tohe-tika is a god whom the natives of the Marquesas regard with esteem and reverence. According to the legend his parents dwelt in Atuona, Hivaoa, and it was here that this noted personage was born. He was carried in the womb only two months, after which he was born from his mother's ear, the actual time of birth being entirely unknown to her and his father. There seems to be some uncertainty as to whether Tohe-tika was born from his mother's ear or from under her arm-pit. He immediately made his way up

<sup>17</sup> The English translation of this story was copied by Robert T. Aitken, Research Associate in Ethnology of B. P. Bishop Museum staff, from a manuscript furnished by Eugene Doom, on the island of Tubuai. Aitken notes that "the identity of the men mentioned (in the manuscript) as translating and furnishing the copy is not known." The comparison of this story with that of Ono gives very interesting evidence of the variability of versions of the oral legends.

the valley to a sacred place called Po Au and there made his home with the gods.

Three months later, he appeared to his mother in her sleep and told her to bring him a ripe breadfruit and a fish. Accordingly she sent her two brothers to Po Au [a sacred mountain and temple in Atuaona] the next morning with a fine breadfruit and a choice fish. As the two brothers slowly journeyed up the valley, their attention was drawn to a large bird that flew by. They threw stones at him until they were nearly exhausted, when they sat down on a stump and ate up the food at their leisure. The bird (which proved to be Tohe-tika) was then transformed into a man who cut off the heads of the unwary brothers and carried them to Paoa [? Po Au, Hana Paoa], the bodies being left to rot on the hillside. The mother anxiously waited three long days for the return of her brothers, but they never came. So she sent two other brothers on a like errand, but misfortune was their lot also, for they met with exactly the same sad fate as the first two. The anxious parents again watched and waited but were disappointed. So they prepared another breadfruit and fish and set out for Paoa themselves. On the way they found the bodies of the four unfortunate brothers and quickly decided that Tohe-tika was the cause of their death. Just at this moment, the dreaded god appeared, seeming to be in a very angry mood. The grief-stricken parents became very frightened. So they threw away the food and ran for their lives. Four days later he came to their home, but as they had all hid he soon left, and after making a trip around the island he crossed the channel to Tahuata. While there he lived as a man and took to wife the daughter of Tu Fiti. Tu Fiti made a large net, but when he tried it in the bay it caught on the stones and he was unable to loose it alone. So he called on his son-in-law to come and help him. Although Tohe-tika was lazy and spent most of his time sleeping, he consented.

Accordingly the next morning Tohe-tika dove down and succeeded in loosening it, but as he came to the surface his father-in-law, angry with him for his lazy, slothful ways, struck him with a spear and wounded him. As he lay on the surface of the water a large shark bit off his head, and his lifeless body floated away in the current.

In the meantime his parents had moved to Hanamenu, where they lived in a small house near the shore. The sharks, so the story goes, deposited the head of Tohe-tika on the rocks directly in front of the house. The head was soon found and recognized by the relatives. His nephews carried it to the house of his parents, where it was placed in a small house at the rear of the dwelling and left unmolested. Through the great power of Tohe-tika his mother conceived, and in one month and a half gave birth to a male child.

Tohe-tika asked to have the child brought to him and he caused it to be his breast and arm. His mother again conceived and in two months another

male child was born, which he caused to be the lower parts of his trunk. In like manner a third child was born and transformed into his lower limbs. Thus he was restored to his full stature once more, and fear again came over his people.

So that night they planted a breadfruit tree over him. It grew so fast and so thoroughly entwined its roots about him that he could not rise in the morning. He therefore caused it to rain till there was a flood. The tree by which he was bound was washed away, and all his people were drowned. He then went to Hanaavau (the next valley) in the form of a small boy. There the people made him work; and they wanted him to wear a breechcloth, as there was to be a feast on the morrow. He would not wear any of their breech-cloths, and when they tried to make him he disappeared in the sky and soon returned with one of his own. But instead of attending the feast he hid away until evening, when they all started for Taaoa, there to continue their merriment, Tohe-tika carrying the loin cloths for all. They had not gone far, however, when it grew dark; so camp was made for the night. Soon after they had gone to sleep Tohe-tika climbed a tree and caused one of the children of which his body was composed to crow. At this all the people awoke. He then caused the other two to crow successively in their order. After that it became as light as day. So the gay party continued their march with revelry and song, but soon after their arrival, while they feasted and danced, Tohe-tika caused it to rain. A great flood carried them into the sea and they were drowned. He then visited Fatuhiva, but finding only friends there, he went from there to Nukuhiva, where he fought, and after a hard struggle succeeded in killing the gods Heouho and Pohoa. He was then changed into a man and dwelt there for some time. The Hivaoa people waited and watched for him to return, but they were doomed to disappointment. So they sent one of their chiefs, by the name of Kopa, in a canoe to Nukuhiva in search of him. However, he was aware of Kopa's coming and to evade him he secretly returned to Hivaoa before Kopa had arrived at Nukuhiva. Soon after Kopa landed, he enquired of a woman as to the whereabouts of Tohe-tika. In answer she put a piece of yam into a calabash, poured water over it, and then passed it to him.

In the calabash Kopa saw reflected the picture of his own sunny land, and he could plainly see there the one for whom he was searching, hiding in Topua under a piece of cloth an old woman was making. Kopa returned to Hivaoa, found things exactly as they had been reflected in the water, and with the help of the old woman succeeded in putting the notorious Tohe-tika into a sack. He then carried him to Paa where a great feast was being celebrated, and as they danced with glee, the sack was cautiously opened. Tohe-tika immediately entered into Kopa's brother, and from that time on he has descended from father to son.

## TU

The progenitors of Tu, the god of war, were Puipui-ei and Puipui-kua. Tu had two sisters, Hii-hia and Tai-tapu. The elder of the two always put the burden of preparing the family food on Tu. His part it was always to find the breadfruit, the fire wood, and the water. When Hii-hia was angry she said harsh, insulting words to Tu. The younger sister, however, was kindly disposed and commended him for what he did.

A chief named Iki-te-pa-noa was jealous of Tu. Two of his people on one occasion related to him falsely a tale of Tu's beating and nearly killing them. Tu then retired to a place called Too vii with Puipui-ei and Puipui-kua. These two went to steal some breadfruit paste from the pit of the chief Iki-te-pa-noa. They were caught and held as captives. Tu returned to the house of his sisters. Hii-hia one day said a grossly insulting thing to him. Distressed, Tu leaned with his back against a post of the house and wept for a long time before them all. His tears made a deep hole which descended right down to the lower world. Presently the air became thick, clouds piled up, and there fell a torrent of rain into the valley that carried away all the houses. Such was the deluge that only six people survived the catastrophe: Tu, Puipui-ei, Puipui-kua, Tai-tapu, Iki-te-pa-noa, and the wife of Iki-te-pa-noa.

A Puamau informant related the following regarding Tu:

Tu used to feed a shark which grew to be of great size. Two boys one day went to the seashore, gashed their heads, and returned home, pretending that Tu's shark had done it. Their relatives went to war with Tu, driving him up on a mountain. All the birds used to come to him up there. When a dove (*kuku*) came, he left his refuge and came down to live with his sister.

## PUA-INA-NOA

(From Atuona, Hivaoa)

Once there lived Taie-huu-paa and Taie-huu-mou with the sons of Pua-ina-noa, Tu-pato the one, Tu-Fiti the other. Puna-nui-a-fera is the father of Pua-ina-noa. The two sons go away to fish. The daughters-in-law strangle Pua-ina-noa. In the evening, the sons return to the shore from fishing. The mother says, "Take me far up the valley."

The sons remain with the women on the seashore. Again they go fishing, return, and say to the women, "Take the fish to Pua-ina-noa.": The daughters-in-law take the fish in the calabash. On the way, they pour the sea water out of the calabash; they urinate in the calabash; they carry it to Pua-ina-noa. The daughters-in-law wake up Pua-ina-noa. "Pua-ina-noa, wake up and eat your fish," at the same time they strangle her.

Pua-ina-noa says to her daughters-in-law, "When you return to the sea,

tell my sons to come up here to me." The daughters-in-law go down to the house of the sons. They say to their husbands, "Go up to Pua-ina-noa." The day after the sons go up to the house of their mother. "Why have you sent for us?" "Here is my word to you. Go cut a tree to make a canoe." The sons go to find a tree to cut for a canoe and finish the work. The mother says, "When you have finished the canoe, tell me, and make a feast."

Afterwards, the sons go up for their mother and bring her down upon the beach. The sons say to their mother, "Why are we here?" Then the mother avows, "Take me and throw me into the sea." The sons do not want to throw their mother in and weep for her. She insists upon this to the sons. All of them row, the mother, the sons and the daughter-in-law, by sea to Fanaiaii. The mother says to the sons, "Throw me in." The sons weep. The sons throw their mother into the sea. When the mother reaches the bottom of the sea, the *puna* and the *tapaahi* (two kinds of coral) are angry. The mother returns to the canoe. Again they row and arrive off the point of Hanaete. Again says the mother, "Throw me into the sea." Here the mother disappears. The sons return with their wives to Taaoa where they make a landing.

The mother saves herself inside the cave of Tehu-epo (a grotto on Tahuata). Now here there is a chief, Pono-aiki of Hana Miai (a valley of Tahuata). His work is to throw the fish net. In the morning, he comes with his people, the Ati-pupu which is their name, to throw the net. They put in the net to catch their fish. They catch their fish. The chief is thirsty for water. He says to the people, "Take me to the cave of Tehu-epo. When he arrives there, he sees Pua-ina-noa hiding herself within the cave. The chief takes this woman for his wife.

There are born fish children, the last fish being Aku-hua (a large fish with a long beak) and Kooama (another large fish). After the sons there is born a daughter, Tutui-he-ua.

"Whose are you, net?

"Torokia-e!

"Do you belong to Mouu-Tona? [Name of a Na-iki chief.]

"To rokia-e!

"Must Kooama die?

"To rokia-e!"

He finishes his words and jumps outside the net. The people land. They find nothing. One man goes up to the place of Mouu-Tona, says to him, "That is a very fine fish. We throw the net. He says from down below,

"Whose are you, net?

"To rokia-e!

"Do you belong to Mouu-Tona?

"To rokia-e!  
"Must Kooama die?  
"To rokia-e!"

When Mouu-Tona hears these words, he goes down with his people, again puts the net into the sea. It catches Kooama.

"Whose are you, net?  
"To rokia-e!  
"Do you belong to Mouu-Tona?  
To rokia-e!"

Mouu-Tona speaks, "I am here now, Mouu-Tona."

"Kooama must die,  
To rokia-e!"

The men draw in the net close to the side of the canoe. Kooama says to Mouu-Tona, "Don't kill me, O chief! When I have carried water from Atuona to bathe my niece, then I will return and live with you. Don't harm me!" Mouu-Tona answers, "Why should you live with me?" Says Kooama, "Is there not deep water in your place?" "Here is the deep water in Tahauku," says Mouu-Tona.

There is born to Tutui-he-ua a daughter. Says Tutui-he-ua to her mother, "Where is the water to bathe this child?" Pua-ina-noa says, "Call Aku-hua and Kooama." Aku-hua and Kooama arrive. They ask Tutui-he-ua, "Why do you call us here?" "Go to Atuona for sea water in which to bathe this daughter, water from Vai-tu-mata, the mouth of the river, to bathe this daughter." Then the sister gives the calabashes to her brothers, one to one, another to the other, in their beaks.

On the way, Aku-hua sees a *hohoe* (a small white fish), attacks and eats him. Farther on, arriving in front of Ivaiva (a valley of Tahuata) he sees a *peani* (a fish), attacks and eats him. He comes on opposite Hanahevane, sees a *puou* (a fish), attacks and eats him. He comes opposite Aehoa (a point on Tahuata). From here he arrives in the bay of Atuona.

The children see these two fish beyond the breaking sea waves. They attack and shoot with a sling until the night comes. The same thing happens the next day. Never do they hit the two fish with the stones. The day after that, they bring the Na-iki people to throw the fishnet. The two fish disappear into the net. Aku-hua is furious inside the net and slips outside. Kooama says to his brother, "Don't jump." Aku-hua leaps into the air and cuts off Anakee (a small island close to the land). Aku-hua dies. The people draw in the net. Kooama slips out. . . .

Kooama comes to Vaitahu (a valley of Tahuata) and brings the water

for his niece. He leaves Mouu-Tona behind. He cuts the *fau* (to make a cord to catch Kooama). For three days Kooama remains at Vaitahu.

[Unfinished]

#### IPO-KINO

(From Atuona, Hivaoa)

Ipo-kino was the wife of Tue-ato, a chief fisherman. Once, Tue-ato went to his fisherman's precincts to perform the rites of his trade, telling his wife that she must not sleep inside their house with any other man while he was away. Te-poea-kahoena came to their house and Ipo-kino went to sleep with him in the bush. Tue-ato's four sisters, who were spirits (*etua*), told him of this. He said that it was all right, as long as his wife did not sleep inside with another man. The same thing occurred several times. At last the sisters told Tue-ato that his wife had slandered them and him in talking to the other man. Tue-ato wept, and the next morning he came home.

In the meantime the sisters had bound Te-poea and Ipo-kino together with coconut cord, had caused their deaths by charms, and had suspended their bodies from a high place in sight of all the people. With much difficulty, the relatives of the pair cut down their bodies and took them home.

Tue-ato was so deeply grieved at the death of his wife that the sisters undertook to bring her spirit back to the world. First, they made an image of breadfruit wood in the exact likeness of her. Then they went to Hawaii and told the chiefess Te-upu-o-Tono-Fiti about their mission. All the souls of the dead were at the time away on a tour of the country, but in three days they returned. They caught the soul (*kuhane*) of Ipo-kino, bathed it, dressed it, and put it into a basket. The sisters were warned that they must not let her out of the basket for any purpose whatever.

When they arrived at the upper world (*ao maama*), the spirit was made to enter the wooden image (*tiki*), which on the instant vanished, leaving Ipokino herself in its place. Tue-ato greatly rejoiced and gave a feast. The sisters had forgotten to warn him against sleeping with his wife for a period of thirteen days. When night came, he embraced her. The spirit fled back to Hawaii and Tue-ato found only the wooden image in her place.

The sisters made a second journey to Hawaii; the spirit was again caught, brought back to the upper world, and returned to the image. This time Tue-ato was warned, heeded the admonition, and all was well. Later, two daughters were born, Pei-tea and A-moo. Pei-tea married Tohuhu-o-te-ani, but they had no children.

A-moo bore two girls. After them was born Pohu, who was a *tama etua* (*tama*, child; *etua*, god) with great power (*mana*). Three other *tama etua* were born: Uma-uma (Stomach), Vaka-vaka (Sides), and Papa-hope

(Thigh). All these *tama etua* were put in a basket and hoisted up under the ridgepole. Lastly Ua-kaka, a true human being, was born.

There came a great famine. All the family went out one day in search of food, leaving the child Ua-kaka alone. Pohnu leaped out of the basket and by reciting a charm caused the house to be filled with all kinds of food. He fed Uakaka well, then hid the food and got back into the basket before his parents returned. The same thing was done again. After this the father and mother observed that Ua-kaka wanted nothing to eat, and then found that he had the remains of food on his mouth. They pretended to go away again, but in reality waited behind the house, and succeeded in catching Pohnu at his trick. They were very angry at him for hiding food from them when they were starving. The father took the basket with all the gods in it and dumped them into the stream. Pohnu recited a charm and Ua-kaka came and saved them, putting them back in the basket and taking them up into a cave. The father and mother ate the food Pohnu had brought by means of his spell, and as a result a great rain came and bore the house away to an island called Pekau.

In company with Ua-kaka, and carrying the other gods in the basket, Pohnu set out on a journey across the mountains. His first adventure was meeting a great lizard that dropped its tail when he tried to catch it. In Tahauku he was bathing when he was frightened away by a great shark which suddenly came into the freshwater pool. From Tahauku he went up through the valley of Vevau (Atuona), and thence across the mountains to Hanapeteo, stopping at various places on the way. Each time they stopped and needed food Pohnu brought it by means of the same charm he had used to get food at home before they started.

They stopped at Ahau, beyond Hanapeteo, and here the gods in the basket jumped out. Pohnu, with Ua-kaka clinging to his neck leaped over the intervening distance to a place called Tanaeka. There they built a great house, and lived at ease, having all their food brought to them. Ua-kaka was afraid of other boys he played with, so Pohnu taught him how to walk on stilts (*vae ake*), how to throw at an opponent (*kaokao*), to fight (*mahi*), and so on. Finally Ua-kaka married. Then the gods told him that they were going to leave him, and taught him all the work of seeking and preparing food for himself.

#### POHU

(From Puamau, Hivaoa)

Pohnu was born either at Puamau, or Hekeani, or perhaps Ahitake. He was the youngest of thirteen children, having six brothers and six sisters. His body was well formed, but all his brothers and sisters had been born

with neither arms nor legs. Pohnu's six brothers were named Te-uma-uma (Stomach), Te-vaa-vaa (Ribs), Te-ninihi, Aata, Te-natio, Te-naee. The sisters were Mahoi, Pii-tini, Pei-kua, Pei-ei, Faki-kua, and Faki-ei.

Pohnu went once to a contest in top spinning, carrying his brothers and sisters in a basket. The name of his top was Te-niu-too-i-Fiti. They watched the game and all shouted with glee when Pohnu and his top won. After this Pohnu played *teka* with the other boys, winning the contest by throwing his lance the greatest distance, whereupon again all his brothers and sisters shouted. Next Pohnu entered and won a stilt-walking contest. Again all his brothers and sisters in the basket shouted. It was because of the mana of his brothers and sisters that Pohnu was able to win every time.

Pohnu set out on a journey westward with his brothers and sisters in the basket on his back. When they arrived at Tahauku they saw an enormous caterpillar (*aina*). In his fright Pohnu dropped the basket with his brothers and sisters in it into the water at Tahauku and took to his heels. The brothers and sisters in the basket called after Pohnu for a long time. Finally he came back. "If you had gone on instead of coming back," they said to him, "you would have died, because you had no *toko*. [It was explained here again to me that Pohnu himself had no mana, but that all the mana which aided him was that of his brothers and sisters. A staff was a sign of power, being a part of the insignia of a chief, chiefess, or tribal oracular priest.] Now take this stick and kill the *tuna*." Pohnu did as he was told, attacking and killing the great caterpillar. That is why caterpillars now climb up into bushes and trees—they are afraid. After this adventure Pohnu returned home with his brothers and sisters.

The family decided among themselves that Pohnu should settle down and stay with a woman. A woman, named Hua-nai-vaa, was found for him by means of the mana of his brothers and sisters. A net of the kind called *neue* was let down<sup>18</sup> to the land Oo-vau for the purpose of catching the woman. A dove (*kuku*) drew the woman into the net, and then it was drawn up and she was carried to Pohnu.

Nana-hee was Hua-nai-vaa's husband in Oo-vau. Two months after she had been stolen he found her and took her back to his valley. Pohnu then became ill. Now, Feuea, the mother of Hua-nai-vaa, lived at the same place as Pohnu did. "Send to Oo-vau a report that your woman's mother is dying here," Pohnu's brothers and sisters told him. "Chant the pue, gather wood, and prepare food." A messenger went to Oo-vau and told Hua-nai-vaa that her mother was dying. She set about preparing to bring gifts to the funeral, going to get water, breadfruit paste, firewood, cooking stones, *fau* leaves, pigs, chickens, and *kamao*. [*Kamao* means both a kind of bird and bread-

<sup>18</sup> This letting down of the net would indicate that Oovau, where the woman lived, was some land "below." The suggestion grows out of a later event in which she is spoken of as living in the sea.

fruit.] The girl also sought her loin cloth (*kaeu*), her dress of wrinkled white cloth (*kahu utu*), her whale's tooth (*einui*), the name of which was Haa-pena-fai, her feather headdress (*hei kua*), her red Pandanus necklace (*hei faa kua*), the name of which was Faa-tani-o-koe, a band of white bark cloth to be wrapped around the head (*pae kotioho*), a pearl-shell head piece (*uhi kana*), hair ornaments for the ankles and wrists (*poe ouoho*), and ankle ornaments made of feathers (*poe huu manu*). The girl could not come until Pohu's brothers and sisters aided her with their mana. They let down the net again. The girl said, "If Nana-hee is dying I will go." Then the brothers and sisters of Pohu put an *oivi* fish in the net. The fish nibbled at the girl's foot and she came into the net and was caught. The *kuku* and the *oivi* then brought the net up.

When the girl arrived near Pohu's house, the latter was a disgusting-looking sight, his nose and eyes disfigured by weeping. His brothers and sisters told two men to make Pohu clean and to dress him. They decked the youth out in a tortoise-shell crown (*pae kea*) and hair ornaments (*ouoho*), and gave him a staff with a tuft of hair at the upper end of it (*too too pioo*), a porpoise-tooth crown (*peue taki ei*), a loin cloth of white bark cloth (*hami putea*) made of white cloth which his sisters had beaten for him. When they had finished with him he was exceedingly handsome. When Hua-nai-vaa had seen him she desired only him, grieving no longer for Nana-hee.

At a later time Pohu made a canoe which he named Mataho. In it he went hunting the great whale, Takao-te-ani. With the aid of the mana of the brothers and sisters Pohu overcame and captured the great monster.

Pohu again set out seeking adventure, carrying his brothers and sisters on his back. This time he went to a place where there was a competition with musical instruments. Pohu won in this competition just as he did in the others. Similarly he won a contest in drum beating.

Again Pohu set out by canoe, this time in search of victims for sacrifice. Hoe-te-hui-hia was the name of his steersman. The *mitiu* (*miti*, lick; *iu*, bilge water) were the people who bailed for him. In command on the platform of the canoe was Vaa-uhi. [See the story of Vaka-uhi from Uapou.] Tahu-ma-ave-au was the woman who went along to chant genealogies. It was a great double war canoe with a broad platform between the two hulls, the platform being surrounded by a railing embellished with cloth and ornamental sennit lashings. Every seat in this canoe had its own name. The expedition was successful and returned with a captive. When they arrived the war canoe was taken to pieces.

Paha, one of Pohu's men, came to him bringing his two daughters, one of whom he wished Pohu to marry, but Pohu did not accept the offer and Paha went away angry.

Word came that Pohnu's mother was sick and near death. Pohnu's twelve brothers and sisters told him that it was not true. Three times Pohnu said "I will go to her," and each time his brothers and sisters said, "If you go you will die." Finally Pohnu did not go.

[My informant said that there was more to the story but that she did not know the rest.]

#### KENA

(From Atuona, Hivaoa)

Tupeue was Kena's father, and Tia-hee-i-Havaii was his mother. Kena was the youngest of their children, the seventh, a wonder-child (*he tama mana*). As a boy he joined the band of *kaioi* in Taaoa valley where he lived, serving as fire-lighter in their house. Growing weary of this he decided to make a journey around the island, seeking a wife. He went westward, meeting three old relatives along the way who entertained him and told him of the beauty of Va-tahia-te-mau, who lived in the valley of Hanauaua. Kena found the girl and stayed with her.

The girl's father became jealous and angry because Kena did no work, spending all his time lying with his woman. Finally Kena went fishing and brought back a great catch at which all the people marveled. He was shown where to fish by a bird named Tutae-kena. After he had done this three times the girl's father asked to be taken with him, desiring to learn how to catch such quantities of fish. Kena took him along but played a joke on him so that he returned without any fish. The man's lack of success made all the people ridicule him and he was so angered by this treatment that he attacked Kena and broke his head. The latter fell into the sea and then came up on the land where he scraped the shore with his heel causing fresh water to flow out. His wife who had run to him washed his head and eyes in this water and he was healed. He then fled to the mountains, his wife following, weeping and calling after him. After pursuing her mate for a long way along the mountain crests and calling in vain she threw herself from a high place and was killed. Her father then set out in pursuit of Kena with his spear, to avenge the death of his daughter. He had almost caught the fleeing youth when the latter by reciting his potent charm (*haa naunau*), caused the earth to split between himself and his pursuer so that he stood on one side of the split and his father-in-law on the other. Standing thus the two called out insults to each other. After a while Kena went home to Taaoa and retired to his house to mourn.

Hearing of tattooing rites in operation at Vevau he went and entered the *oho au* as a *kaioi*. When the youth for whom the house had been built (*opou*) became ill on account of his tattooing, Kena, like the other *kaioi* had

designs put on his body. Because of his mana and the spell he recited he was never made sick by the operation, and as a result had his tattooing complete even before the *opou* himself, for whom the house had been built. As a result the former *opou* became fire-lighter, as Kena had been, and Kena was recognized as *opou*, the feast following the tattooing being given in his honor. It was a great festival at which all the tribes of Vevau assembled, having heard of the beauty of Kena's tattooing. All the women were struck with admiration and desired him passionately.

The adventurer returned now to Taaoa, going to stay at the house of a young chiefess, Tefioatinaku, who was his cousin. Determined to have her, Kena concealed himself in her house, making his body invisible. When she returned with her husband Kena revealed himself to her. She marvelled at the brilliance of his tattooing and a great desire for him was aroused in her. They went up the valley together to a cave and slept there. The deserted husband sent two evil *fanaua* spirits up to kill Tefio. These spirits entered her body and spoke through her mouth so that Kena thought it was Tefio speaking, telling him to go and get her *pōpoi* to eat. Kena started off, but after going a little way thought he heard voices and laughter in the cave and went back. The woman insisted that there had been no voices. Twice again the evil spirits played the same trick, but the third time Kena went on. When he reached his mother's house she told him that Tefio was dead. Returning with ornaments and cloth to bedeck her dead body, Kena clothed it in these and carried it back to her parents. Everyone said, "This is the second of Kena's wives to die." Kena again retired to mourn.

He decided to seek Tefio's spirit in Hawaii. His mother filled a *kape* (*Colocasia esculenta*) leaf with water—in this she could look down and see the underworld. She dived into the water, went down, and returned, Kena watching her all the time and marvelling. Kena tried to do the same thing but only succeeded in breaking the leaf and spilling the water. Finding that he could not go down in this way, he decided to go to the land of departed spirits by another route. With a friend named Tui-ave-eka he started out eastward. On the road they met a man named Oo-tiu who was seeking a certain kind of fish for his wife who was pregnant. Kena caught the fish for him and then sent Tui-ave-eka back with them, taking Oo-tiu with him as companion. These two went on eastward by way of Punaei and Hanamate. Here Kena played a joke on the fishermen, causing their net and their canoe to be filled with all kinds of bad fish, accomplishing the trick by reciting his spell. At Hekeani, which is east of Hanamate, they were received by the chief whom they found to be preparing to set sail for the land of Aotona (Rarotonga) to seek red feathers. Kena falsely pretended that he had been there, whereupon the chief exchanged names with him and asked him to take command. They set out in a double canoe, going first to where

all went ashore except Kena and Oo-tiu. By reciting his charm Kena caused all the boys living in this place to swim out to the boat—it was so far to Havaii that even they would be old men before they returned! When the lads were aboard the adventurer repeated his spell again and brought a great wind before which they sped away.

At the next bay Kena pretended to aid some men seeking a certain kind of sea food, but instead of really helping them he called up a great sea which drowned them all. After this he arrived at a valley where a brother of his mother named Tu-tona-niho-titi was chief. As the canoe lay off shore the chief sent one of his men down to see who it was. Kena sang a *mautaa* in which he announced that his mother was the chief's sister. The man returned without inviting him ashore. The chief likewise sent eight others to investigate, and each time the same thing was repeated. Then Tu-tona-niho-titi went himself and invited Kena ashore. He prepared a kava feast thinking that Kena would get drunk and thus give him a chance to roast and eat him. But Kena knew his scheme and made a hole in the bottom of his kava cup so that the drink ran out. When Tu-tona said, "Kill my *heana*," Kena struck him in the mouth and broke out all his teeth. Thus subdued, the chief told him that he was now in the first Havaii, and that Te-upu-o-Tono-Fiti was the chiefess of the region of departed spirits which he sought.

Going to the beach in the evening, Kena saw a band of beautiful women bathing. He concealed himself and watched them. When they were through bathing, he saw them go down into the sea on a rock or islet which stood off in the water, and he heard the charm that they recited to make the rock disappear in the sea. He sought Oo-tiu and they returned together. When Kena recited the charm the rock appeared and they jumped on it. The rock sank down with them and they were in the second Havaii. Here they dwelt three days with the beautiful women Kena had seen bathing. Te-punie-te-hoata, the chiefess of this Havaii, detecting the fact that her women were entertaining men in secret sent for the two adventurers and in anger set about preparing to strangle and roast them. This chiefess was a *teina* (younger sister or cousin) of Kena's mother. Tia-hee-i-Havaii, his mother, was looking down through the *kape* leaf filled with water, and when she saw these preparatons she dived in to come down and save her son. Before she arrived Kena recited his genealogy to the chiefess. His mother then appeared on the scene and punished her *teina* severely. Before she returned to the upper world she told Kena that he had one more Havaii to pass through before he would find his wife who was in the last, or fourth. Three days later, after a feast given in their honor by the chiefess, Kena and Oo-tiu went on in a canoe.

The third Havaii was a very rocky and mountainous country having high precipices. From his canoe Kena saw a very beautiful woman, Taha-

kua-i-te-ata. He went ashore to her, and stayed with her. One of the woman's husbands, Matuku-uta (Upland-heron) arrived, bearing land fruits on his wings. The woman had warned Kena that he would be killed if found, but Kena killed the bird and threw its body over the cliff. Another husband of the woman, Matuku-tai (Sea-heron), arrived then, bearing fish on his wings. This bird met the same fate as the other at Kena's hands. After having thus disposed of both of the woman's husbands Kena himself deserted her. In her grief she threw herself from a cliff.

Kena went on by canoe to the fourth Havaii, that in which the spirits of the departed (*kuhane*) dwelt. At the entrance to this region there were two great rocks which continually clashed together and swung apart so that anyone trying to pass was in danger of being crushed. Kena told Oo-tiu to take hold of the tail piece of his loin-cloth. Thus they rushed in, Kena passing safely but his friend being killed. At last Kena arrived at the house of Te-upu-o-Tono-Fiti, the chiefess of this region, and explained his quest. The chiefess had Te-fio, Kena's Taaoa wife, whom he was seeking, bathe in fresh water; then girded her with a waist cloth, and put on her neck a flower wreath. Then she muffled her head in a piece of cloth and they got her (her spirit, *kuhane*) into a basket. The chiefess then told Kena that she would ask to be let out for various reasons, to relieve herself, because she was hot, and so on; but she said he must let her out for none of these purposes. Kena made the return journey safely without letting the spirit out, though Tefio appealed to him on all the grounds that Te-upu-o-Tono Fiti had said she would. The return from the regions down below was much shorter than the journey there. When Kena arrived at Taaoa with his wife in the basket there was great rejoicing. When night came Kena opened the basket, desiring to sleep with his wife. But on the instant the spirit popped out and sped back to Havaii. Kena wept bitterly; but his mother told him that he could go to Havaii again, and that this time the journey would be short because he knew the way.

Kena set out immediately, going this time by night, and soon arrived in the realm of Te-upu-o-Tono-Fiti. Again the chiefess got his wife's spirit into a basket. This time he was told that he must not let his wife out of the basket for ten days, even to sleep with her. Kena, after he had returned to Taaoa, obeyed these directions. When, after ten days, he took her out of the basket all was well. Her return to this world was celebrated by a great feast.<sup>19</sup>

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<sup>19</sup> Kena is the name of the large sea bird (*Sula piscatrix*) which plunges into the sea from the air for fish. The spirits of the dead were thought to plunge into the sea from the western point of Hivaoa on their way to Havaii. It seems probable, therefore, that the idea of Kena's journey originated in observation of the activities of the bird *kena*.

## HAHA-POA

(From Nukuhiva)

The following story came from a native Nukuhiva informant, who had been told it by an old man, and who was not certain whether the name of the hero was Hahapoa or Kae. It is evidently the story of Hahapoa.

Haha-poa dwelt with his wife. There was a bird that lived up on top of the house, and used to come down and sleep with the woman when the man was away. One day the woman said to Haha-poa, "It is the time of my monthly sickness. Go away and return in seven days." When he returned, she said she was not yet well. He pretended to go away again, but really remained to spy on her. The bird, however, saw him, so that when Haha-poa peeped into the house he saw his wife alone. He then slipped off into the bush. After waiting some time he came back, peeped in again, and saw the bird with his wife. Enraged, Haha-poa took his wife out and prepared to kill her. His brother taunted him, "Don't kill her, you can sleep with your pig." This infuriated Haha-poa so that he took a pointed stick, thrust it into the side of the woman and took out her liver which he stuck up under the eave of the house. He then put the woman in a great oven where he had a fire, covering her body with leaves and earth. After he had departed the woman came out of the oven, rearranging it so that it looked as though she was still in it. Going to the place where the man had put her liver, she took it down and put it back in her side. Then she went down to Hanau, the chiefess of the underworld.

Haha-poa found, when he opened the oven, that the body was gone. A woman diviner told him that his woman had gone to Havaiki, and gave him directions as to how he might arrive in this world of departed spirits. He must know what to say to the two guardians at the entrance, he must carry seven candlenuts to light him on his way down and back, and he must carry a piece of cloth to put over the head of his wife. Haha-poa made all preparations and set off down the dark road. He met the first guardian who would not let him pass until he had repeated what the woman had told him. By this time one candlenut was burned. When he came to the second guardian, the second candlenut was consumed. At last he came to the house of Hanau. The chiefess said, "I smell some living man. What is he doing here in Havaiki?" Haha-poa then approached and gave her the piece of cloth and asked where his wife was. Hanau told him that she was bathing and preparing for her memorial feast, and told him to put the cloth on her house platform for the woman to wear when she came from her bath. Haha-poa insisted that the robe was for the goddess, but she told him that she was content, because the woman's relatives on earth had made a splendid memorial festival in her honor, and told him that his wife should have it. Hanau was so well pleased that she gave him her permission to take the woman's spirit back to the upper world of light, and furthermore instructed him as to just how he should do it. First he must put the cloth over the spirit's head, so that she might not see. He must then put her in a basket. As he carried her along the road she gave him careful instructions that he was on no account to remove the cloth from the woman's head, nor to let her out of the basket, no matter what she said, or wanted to do. When she came from her bath, Haha-poa secured his wife as he had been told, put her in the basket, and set off. On the road all happened as Hanau had predicted. The woman asked to be let out to relieve herself, because she was hot, and so on. Finally she pleaded with her man to let her out so that she might lie with him. "Wait until we are up in the light (*ao*)," said Haha-poa. But the woman entreated until at last he consented. (Although my informant did not say so the thread of the story is evidently that while the two lay together the last candlenut was consumed, and they were left in darkness.) Haha-poa found himself in the dark, and no longer able to see the road. He wandered off it and

was found by an inhabitant of Havaiki, who led him back to Hanau, in whose realm he thereafter dwelt.

### TIKI

The story of Tiki is evidently a Nukuhiva version of creation. It was copied from a manuscript in Tubuai, by Robert T. Aitken. (See footnote p. 107.)

Tiki dwelt in the lower regions called Havaii. [Havaii is written "Havaii pe—or Hell," in the copy. Havai'i pe (*pe*, bad) is the introduced missionary term for Hell. Havaii, the native name of the under-world and mythical origin-land, has been substituted throughout.] It is not known where he got his power, but he was the leader of many spirits, because he had a body and had power to create other bodies.

Realizing that it was not good to be alone, Tiki desired a wife, and so, going down to the seashore, he created a child in sand and, covered it over well, went away. Returning the third day he was greatly surprised to find a small hillock in the place where he had buried the child. Scraping the loose sand aside, he was more surprised to behold the beautiful full-grown body of a woman. She immediately became his wife, and he gave her the name of Hina-tu-na-one, because she was found in the sand. In the course of time two children were born to them, a son and a daughter, whom they named Te-papa-una and Te-papa-ao.

There being no other women at that time, except his mother, Tapauna (Te-papa-una) took his sister to wife, and a son and daughter were born to them, Oatea and Oatanua. Then Tiki decided to create a place for his children to live upon. So he left Havaii and came upon the water in the place where the island of Nukuhiva now stands. Looking over the water he could see no land to rest upon; so he said, "*Eio ua ue au o Tiki e fenua Nuku Hiva u fenua*" [The spelling is uncertain in this quotation on account of poor copy.—Aitken.] or "Behold do command I Tiki to be land Nuku Hiva"; and that island arose immediately out of water. He took a good rest and then returned back to the underworld, got his grandson Oatea (O Atea) and granddaughter Oatanua (O Atanua), and brought them upon the new land.

He gave them the injunction to be "fruitful and multiply, and fill the land." Many years passed and this island became greatly peopled. Tiki, who lived amongst the people up to this time, decided to have more land so that he might remove some of the people, as there were too many upon Nukuhiva. He looked over the waters to the place where Upou now stands, and could see nothing but a long, dreary stretch of blue water. Using the same words as he did at the creation of Nukuhiva, he commanded Upou to arise from the water. He then carried away some of the people of Nukuhiva to populate the new island.

Wishing to preserve a likeness of their god, as they probably realized they would never see him again, one of the wise men made a likeness of stone; and as Tiki never returned to Nukuhiva, in time the people began to worship the likeness of their god. In the meantime, Upou was fully populated, and Tiki set out to create another land. So he looked to the eastward. As there was no land in sight, he commanded Uahuka to arise, and the land slowly arose out of the water. Taking a few of the people, Tiki went and dwelt upon the new land.

In due time it too was greatly peopled. So Tiki must needs make another land. At his command an island arose away off to the southward. He named it Hivaoa, or "over to the other side." Tahuata came next and was peopled from Uahuka. Out to the southeast of Hivaoa was a fine place to fish, but it was too far for the fishermen to go and return in one day. Tiki decided to create some kind of a place to rest upon over night, so he commanded, and Mohotani arose from the water. To this day fish is very

plentiful around that island and the people from Hivaoa all go up there to fish. No one lives there, as it was not made to live upon but only as a resting place. Fatuhiva was next called into existence, and Tiki carried some people from Hivaoa to people that island, and then his work was finished. He lived there for some time and then vanished. It was Tiki that taught the people all they know, both good and bad.

### TIKI THE TRICKSTER

(From Puamau, Hivaoa)

No informant was found on Hivaoa who knew the story of Tiki. It is undoubtedly a Nukuhiva story. This was felt to be most unfortunate as this god is one of the outstanding characters in native tradition and religion. But the need was supplied in the version which Mr. Aitken found in Tubuai, given above. What follows is a compilation of scraps of stories about Tiki, which a woman named Teretia, at Puamau remembered.

All of the adventures of Tiki are supposed to have taken place in Hawaii. Tiki's father was Tiki-tapu, his mother Kahu-one (Pile-of-sand).

Tiki said that in Hawaii there is death, while on the earth there is life. He went down to the seashore and made a pile of sand which he named Hina-mata-one (Hina-with-the-face-of-sand). He slept with Hina-mata-one and a girl child was born.

Tiki planted a banyan tree for his daughter at Vevau. When he did this, the red-feathered bird (*manu kua*) came. He then planted paper mulberry, called *ute* or *omooutea*. It is said that Tiki was the first planter of the paper mulberry and the sacred banyan.

(This seems the place to insert a part of the story of Tiki translated from the manuscript of Père Pierre Chaulet.)

Tiki's wife was called Hina-mata-one (Heap-of-sand-accumulated-by-the-sea). On the beach Tiki went to lie down upon a heap of sand and it happened that there came out of it a girl. Tiki took this girl and brought her into his house.

Hina-mata-one said to him: "Do not bring in my daughter because you will mate with her." Tiki carried her in in spite of the opposition of his wife. He fed her.

When she was full grown, Tiki went to build another house in the depth of the valley for the two of them to live in alone (he and Hina-mata-one lived near the sea). When the second house was built in the depths of the valley, Tiki said to his daughter: "Go up to the mountains. There you will find a house, and a man who resembles me in every way. You will believe that it is I, but you will be mistaken." The daughter went, following the request of her father, Tiki. Unknown to the girl, Tiki took himself in great haste by another route and arrived first at the house. When she arrived, Tiki called to her saying, "Come, come, my chiefess. Enter, enter into my house; be seated, be seated upon the mat." The girl accepted the invitation. Tiki invited her to lie with him. The girl refused, saying, "I do not wish to, for you are my father." Tiki pressed her, saying, "It is true that your father and I resemble each other like two drops of water, but I am not your father. Your father remains by the sea, and I am of the upland."

To make a long story short, the girl paired with Tiki and had children by him. For this reason the natives say "*O Tiki te etua o te kaikaia*," Tiki is the god of *kaikaia*, a word meaning one who is cruel, a cannibal, or who cohabits with his relatives.

Tiki had another wife named Hina-totoho-nui. This woman is said to have been the wife of the good-looking Tiki, while Hina-mata-one was the wife of the Tiki with the ugly body.

Tiki asked his women relatives to make him a loin-cloth. In mockery they made and presented him with one full of slits and holes. So he made himself a loin-cloth, which he called Mau-ani. This he put on hind side foremost so that the tail hung down in front. With eyes and nose streaming with mucus, and breaking wind as he went, he made his way up the valley. The people, when they saw him, said with one voice, "Kill him." When they tried to catch him he disappeared, to reappear suddenly as a handsome man. It is said that Tiki kept all his evil features concealed in his anus.

Motu-haiki and Hope-ou-toi made a fishing canoe for Tiki. He sent for Pahu and Ani-tea, two master-fishermen, to come with him and to dive for octopus. Two other men, Tau and Ani-hou, went alone and also dived for octopus. The first one caught was brought home to give to the *tuhuna* who made the canoe.

Tiki appeared again in the valley in his evil form. The people caught him and tried to take his eyes out, but they could not do it. They pulled out his tongue and tied a knot in it, but he untied it. They tried to knock his teeth out, but could not. They attempted to strangle him, but he eluded their grasp. They cut off his ears, but Tiki picked them up again and stuck them on the side of his head. This they did twice, but each time he stuck them back in place. His feet were cut off, but he stuck them back again, as he had his ears. Likewise were his arms cut off and restored. At last they cut open his stomach. At that Tiki wept and fled to the seashore. There he remained for a long time, sleeping in the sand, and then returned to the valley.

The people caught him again. They attempted to rub his skin off with rough stones. An oven was made and they prepared to roast him, but they were unable to drag him in. Suddenly, while they were abusing him his disgusting form vanished and he assumed the appearance of a very handsome man (*poea*). Instantly all the women were struck with a passionate desire for him and implored the men to leave him alone. They let the women have him and then he as suddenly became ugly again. This time they seized him and broke his body all to pieces, but every time they did it he was restored. After this had been done three times, he escaped again and slept in the sand by the sea, lying all covered up except for his eyes. As he lay there, a great eel, Puhi-nui-aau-too, came and seized him by the foot. He cried out to his wife, "Bring me my knife." She, however, was weary of his tricks and said, "I am tired of sleeping with a *vehine hae* (demon)." She seized Tiki by the head and pulled. Meantime the eel was pulling at his feet. While the woman and the eel were thus having a tug of war, Tiki suddenly disappeared.

Another time, when Tiki went to the seashore to sleep in the sand, a man coming and finding him lying there put on his body a tattoo design called *e ua tauei*. The design was put on Tiki's body with a charred stick.

Another trick that Tiki indulged in was concealing himself in fish eggs. He would burst out of these suddenly and surprise those around him.

Once Tiki went to sleep in the mud of a taro patch. The name of the taro was Faafaa-tima-iei. Some people, finding him there caught him by one foot and tried to cut it off. They filled his eyes with mud. A woman named Hoaani came and cut off one of his fingers and stuck it in the mud. A taro leaf grew where the finger had been planted, and the finger grew back on Tiki's hand. Two of his fingers were cut off and planted and the same thing occurred again. They tried to cut off his penis, but Tiki escaped and ran away.

Tiki went to Oovau to seek the wife of Puhu. Her name was Hua-ei-vaa. Tiki's tattooing was much more beautiful than that of Puhu. It is said that in Hawaii some had beautiful tattooing, while that of others was ugly.

## TIU

(From Taaoa, Hivaoa)

Tiu's mother, Niniano, lived far up Tahauku valley. Mataa was her first son, Evaeva her second, Moota her third, and Teutu her fourth. All four went to live in Fatuhiva. [These names remain to-day in Fatuhiva as the names of some of the chief tribes of that island.] The fifth child was a daughter, Te-ipo-atu, whose abode came to be Atuona. Next, while Niniano was still living far up Tahauku valley, she gave birth to an egg. It fell into the stream that flows through the valley and was carried down its course until it came to rest in a pool by the sea at the lower end of the valley. From the egg came a fishlike being, disgusting to look at, all covered with sores.

Niniano sent for her daughter and told her to go to her younger brother who, she said, had emerged from an egg. She gave the girl presents to take to him, among them a *hami* for his loins. She taught the girl also a *mautaa* (song) called *vanana* that she was to sing as she approached her brother, and instructed her to anoint the sores on his body with rubbings from the outside of a coconut husk.

The girl came toward the pool, chanting her song, and bearing her presents. Out of the water came the fishlike creature, all covered with sores. His body she treated as she had been told and the disgusting diseased appearance left it. She girded it with the loin-cloth she had brought and the body assumed a true human form. This was Tiu.

Tiu set out from Tahauku toward Atuona. As he came to the hill that overlooks this valley he sighted the house of his grandfather, Makemake. He stopped and called out. The old man came out of his house and saw his grandson standing over there, a figure of immense size. He called back to him, "Come, come here, my boy, but make yourself a little smaller." So Tiu made himself smaller and came to his grandfather's house. He was still curious looking for he was pigeon-toed and had his hands clasped tightly and helplessly across his breast.

While Tiu was at his grandfather's he tried to get from a *tuhuna* named Ana-puna-vee the image from which he derived his power. The *tuhuna* refused to part with it. So Tiu found where he hid it and finally succeeded in gaining possession of it by stealth. As he made away with his prize he sang his song called Puke-puke, a chant of exultation. With his tiki he went to Taaoa and there he lived. The tribe of Tiu, which includes all the people of this great valley, are his descendants.

## PUTIO

(From Uahuna and Hivaoa)

Taua-haai, a chief of Puamau, came by canoe to Vaipae, Uahuka, with two hundred and eighty men. Taua-haai was eight spans (forty-eight feet) tall. Tahu-kiu, who was then chief of Vaipae, made a great feast, with great quantities of hogs, breadfruit paste, and kava. Taua-haai married the daughter of a man named Taki-hau. One day in company with Tahu-kiu, he went up the valley to see his father-in-law. In a quarrel he killed him and ate him with kava. To commemorate the act, he cut a pole eight spans long and erected it on the spot. After this he returned to Puamau.

Putio, who was seven fathoms tall, hearing of the quantities of kava on that island, likewise went with a great expedition from Puamau to Uahuka, seeking the root. First they went to Hane, and thence to Vaipae. Putio was accompanied by a great many canoes and many Hivaoa tribes: Paahatai, Miti, Na-iki, Putio, Mioi, Tiu, and others. They were received in splendid style at Vaipae. There was a great feast on the feast place, which was named Puu-haka, with feasting, dancing, and singing.

The morning after this feast, the Hivaoa people again set sail for home. There was no wind. Tika-ue, the dwarf, happened at this time, however, to come on the rocks by the sea at Hokatu to relieve himself. He made so much wind that the canoes were carried right to Hivaoa by the force of it.

When he landed at Puamau, Putio was challenged to fight with war clubs by Taua-haai, who chanted a great song of power (*mautaa*), as his challenge. Putio answered with his *mautaa*, and they engaged in battle. Putio emerged the victor, but had to flee to Nahoe, which was his valley. The Puamau tribe, the people of Taua-haai, launched a war of revenge against Putio and his people. The latter were defeated, and Putio had to take refuge with his sister's child at Hanapaoa.

One day Putio's daughter was up the valley in a place where grew the coconuts from which she made her hair ointment. It was in this same place that her father's kava grew. Puua-kai-epo, a warrior of Taaoa, had come to steal some of Putio's kava. He killed the girl, made kava, and, becoming drunk on it, fell asleep. Putio found him there and knocked his brains out with a stone.<sup>21</sup> The death of the Taaoa warrior precipitated a war, in which it seems that all the eastern half of Hivaoa (the division called Pepane) fought Atuona, Taaoa, and their allies. In this war, Punapunako of Hanaia distinguished himself particularly as a warrior. Putio was driven out of Hivaoa and took refuge in Fatuhiva. Preparations were being made there for a great war on Moea. Putio came with some of his men to Hanaue

<sup>21</sup> There is a deposit of white flint on the trail leading from Puamau to Eiaone, which is said to be "the brains of Puua-kai-epo knocked out by Putio." This episode is commemorated in a *mautaa* (song) which is still known by some old men.

(near Moea). Before he arrived, he covered his head with white flowers to make himself appear an old man. Messengers were sent down to him from Moea inviting him to come up to a feast. He told them to return with word that he would come the next day. But instead of waiting until the next day he set out, accompanied by his men, following immediately after the messengers, and arrived in Moea before the chief was prepared and before the road could be closed. Seeing Putio's white head, they said, "Ah, he is an old fellow. He is not dangerous." The chief therefore invited him to come into his house to have some kava. As he sat by the kava bowl, Putio knocked a hole in the bottom so that all the beverage ran out. Then he seized the bowl suddenly and shattered it against a post of the chief's house. The chief called his war leaders. When they saw the keen eyes of Putio, they said, "That is no old man. That is a warrior." Putio and his warriors outwitted the fighters of Moea and succeeded in shutting them all up in the chief's house. The war leaders, however, finally broke away and escaped but were pursued and caught on top of the mountain. Their heads were brought back to Puamau by the victors.

## PEPE-IU

(From Taiohae, Nukuhiva)

Toni lived at Taiohae, Te-pua-i-mohui, a fisherman, was his son, Pepe-iu his daughter. When the son went fishing the girl stayed up the valley with her father. Three times when Te-pua-i-mohui returned from fishing he brought none of his catch to his father and sister. The next time the young man went out Toni dressed Pepe-iu in all her finery, anointed her head and body, and sent her to the seashore to await, along with the other people who had come for fish, the return of the fishermen. Everyone marvelled at Pepe-iu's beauty. When her brother returned he said, "Who is that *pootu*, that fine looking girl?" They told him it was his sister. "Come and get your fish," he called to her. Pepe-iu waded out in the shallow water with a basket. As Te-pua-i-mohui filled his sister's basket he told the other men to paddle out. Pepe-iu was lured to follow the canoe out into deep water. The fish with which Te-pua-i-mohui was filling her basket with mullet. When Pepe-iu came into deep water these fish began threshing about, tearing the girl's flesh. She ran to the shore and returned to her father weeping, and covered with wounds and blood. Toni asked her what had happened, and the girl recounted the story of her maltreatment by her brother.

For three days Toni anointed his daughter every day. After the third day at midnight he told Pepe-iu to take a handsome loin cloth and other

<sup>22</sup> Prominent in the story of Tana-oa from Hivaoa, are two small fish called the *humu* of Tana-oa. "The *humu* of Tana-oa" is also the name of a string figure. The *humu* of Tana-oa appears also in the sacred chant as the name of an adz-lashing.

ornaments. They went to the seashore, where there was a double canoe called Na-humu-o-Taka-oa.<sup>22</sup> When the cock crew Toni told the girl to get into her canoe. "But these are fish," said Pepe-iu. "Never mind," replied the father, "this is your canoe." When they put the canoe in the sea the two *humu* wriggled. "Now you will go to Aotoka. [My informant explained that this was Rarotonga.] When you have gone three or four days you will come to a land which says 'Á-o, á-o, á-o, á-o.' That will be Aomeika. [*Ao*, low; *meika*, banana. Said by my informant to be the island of Tubuai.] You will pass by that land. You will sail on eight days longer and come to a land which says, 'Túp-ti, túp-ti, túp-ti, túp-ti.' That is Aotoka." The *humu* went off with the girl. They passed Aomeika and Oahuaa as Toni had told them to do. Finally, eight days after they had passed Oahuaa, Pepe-iu heard "Túp-ti, túp-ti, túp-ti, túp-ti, túp-ti." "This is my land, Aotoka," said the girl. "Long Humu, Short Humu, let us go up inland." Pepe-iu took her finery and the *humu* and carried them up into the temple named Aavehie. [This is also the name of a temple at Taiohae.] Pepe-iu came to the bathing basin. The chief came, found her in his pool and claimed her as his woman. At that time the women of Aotoka did not know how to bear children. When a woman was with child her abdomen was cut open to release the child and the woman died. Taro was their only food; they had no breadfruit. They ate their food raw, not knowing how to cook. Pepe-iu taught them how to do all these things. She became pregnant and said to Tau-me-tini, "We will have to have breadfruit to feed the child. You must go to Hooumi and bring back some to plant." [According to my informant all the breadfruit were formerly in Hooumi, a valley on Nukuhiva. There were none in Taiohae.]

Now Tau-me-tini was a younger son. He had only two hundred and eighty (*e hitu touha*, seven forties) men under him. Ohe-popo was his older brother; on his half of the island he had twenty-eight hundred men. Ohe-popo went to Hooumi before his younger brother was ready and brought back many branches of the breadfruit tree. These grew rapidly at first, and then died. [Breadfruit will grow only from young root stocks, or shoots.]

Pepe-iu instructed Tau-me-tini to make a canoe. This was finished in three moons. She also instructed him to carry seven *amakiko* [kernels of candlenuts mounted on the midrib of a coconut leaf, the native house lamp]. These were to be used in keeping awake the woman who owned the breadfruit trees until she was so sleepy that she could keep awake no longer. Tau-me-tini arrived at Hooumi. For six successive nights he burned his *amakiko*, one each night. On the seventh night the woman fell into a heavy sleep. Taumetini and his men, following Pepe-iu's advice, filled their canoe with roots and young sprouts of breadfruit. They were gone when the woman

woke up. Tau-me-tini planted the roots on his side of Aotoka. The breadfruit trees grew and bore fruit.

The older brother, Ohe-popo, angered by his own lack of success with the breadfruit and at his younger brother's success, attacked Tau-me-tini and drove him with his woman and his two sons into the mountains. They had no food, and sent their two sons down to steal some breadfruit. The trees were guarded by two *tuhuka*, named Otu-puou-hooa and Ima-poka-haoa. These men caught the older of the boys up in a tree and carried him to the feast place.

The boy was asked why he was stealing the chief's fruit. "For my mother," he said. "We have no food."

The two *tuhuka* then fell into an argument, one desiring to kill, the other to save, the boy. Finally he was brought to the chief who ordered an oven built on the feast place. There he strangled, cooked, and ate the boy. Meanwhile Pepe-iu knew what was happening, so she told Tau-me-tini to go to Nukuhiva again, using the *humu* of Taka-oa as his canoe. She taught him her genealogy. Tau-me-tini came back to Taiohae on the *humu* and recited the genealogy to Pepe-iu's people, thus identifying himself, and told of their unhappy plight.<sup>23</sup> Toni, who was a *taua*, had gone to Hakamoui, on the island of Uapou. Tau-me-tini went seeking him but when he reached Hakamoui, Toni had gone on before him to the next valley. So they went from valley to valley until at last, when they had made the complete circuit of the island, Tau-me-tini came up with the elusive inspirational priest. Tau-me-tini and Toni built the canoe Tia-te-ani for the expedition to Aotoka. Six other war canoes went with them with two hundred and eighty warriors in each. Toni's power (*mana*) supplied their food: the first day out they speared and captured a great skate. So it was with other fish every day. Pepe-iu, at Aotoka, saw one day a man's skull lying in the sand, moving from side to side—she knew by this sign that her father was coming. When they arrived at Aotoka, the *tuhuka* who had recommended that Pepe-iu's son be killed when he was caught in the breadfruit tree, came out in the water, seized Tau-me-tini's canoe and attempted to pull it ashore. They caught him, dragged him out to sea, and cut off his head. The head was given to Pepe-iu's other son to wear on his loin cloth. [The wearing of heads or parts of heads of slain enemies on the loin cloth was the custom in war times.] Pepe-iu's people joined forces with Tau-me-tini's and attacked and defeated the warriors of the older brother, Ohe-popo, whom Tau-me-tini killed.

<sup>23</sup> At this point my informant explained that when Taumetini came to Taiohae, the father of his (my informant's) foster grandfather was living. My informant was at that time about sixty years of age.

## AKA'S VOYAGE FOR FEATHERS

(From Puamau, Hivaoa)

A man named Aka wished to get feathers to make a feather headdress for his daughter. Aka was not a chief. He gathered a crew for his canoe and told his relatives to prepare food for the voyage. He then looked about for some one to guide him, and finally selected two boys. He chose them because he had seen that, when the children were sailing boats, their boats always went straight to the desired place.

They set out, and after they had gone a little way, the boys said to Aka, "There is land ahead. What is that land?"

"It is Motani," replied Aka.

"What is to be had there?" inquired the boys.

"*Meie* [a species of herb used for perfume]," replied Aka. "I have been there before and gathered the herb for my daughter."

After they had sailed on for a long time, the boys said again, "There is land ahead. What is that land?"

"It is Moutona," said Aka.

"What is to be had there?" asked the boys.

Aka replied, "*Mouomatito no te tahia* [a species of grass which was plaited and used in a game played by girls]. I have been there before and gathered the grass for my daughter."

By this time the boys were anxious to go back, for the birds Aka wanted to get were tapu to their families.

They sailed on for a long time and again there was the same questioning. The boys said, "There is land ahead. What is that land?"

Aka replied, "It is *Kau kau o meia*."

"What is to be had there?" the boys asked.

"*Pehe no te tahi* [string figures]," Aka said. "I have been there before and got the *pehe*."

(According to the informant Aka had landed there on a previous voyage, made cord from the fiber of banana stumps, and learned or invented *pehe*. This is another story.)

They sailed on as before, and again the boys said, "There is land ahead. What is that land?"

"It is Oautona [Aotona]," Aka replied.

The boys asked, "What is to be had there?"

"*Huukua* [bird feathers]," Aka replied. "We will land there."

The place, which they first sighted, was the place where the birds were, but the boys said, "We must go over to the other side of the island or we shall be heard."

The island was really uninhabited, but the boys did not want Aka to

land where the birds were, because they were tapu to them. When they had beached the canoe, the boys ran away from the others and went to the valley, in which the birds lived. They built a house there, which had a hole in the top but was closed on the sides. They then got in the house and scraped coconut meat. When they had a pile of scraped coconut, they kindled fire by rubbing two sticks together, and threw the coconut on the fire. The birds smelled the burning coconut and came flying in from all directions to see what it was. They circled about, and then plunged down through the hole in the roof. When the house was almost full, the boys closed the hole in the roof. One of the boys then went to Aka and told him to come on with him. Aka entered the house and picked the feathers from the living birds, letting them go after they were picked. They could not fly, because they had no wing feathers. When Aka had enough feathers, he divided them among his crew for payment. After that they sailed home.

## EASTWARD VOYAGE OF THE "KAAHUA"

(From Puamau-Hivaoa)

"Kaahua" was the name of a canoe of very great size which made a voyage from Puamau in ancient times in search of lands (*he fenua imi*, land seeking). It was a double canoe with a number of houses on it, and carried a great quantity of breadfruit paste. So large was it, that bailers had to climb up the sides from the bottom to pour the bilge water out. The people who went on this canoe were of the tribe called Tuoo, and Te-heiva was their chief. The expedition was comprised of men, women, and children. From Hivaoa they went first to Nukuhiva. Thence they sailed east, and finally reached a land called Tefiti.<sup>24</sup> Some of the explorers remained at this land, while others returned to Puamau on "Kaahua."

## VAKA-UHI

(From Hakahetau, Uapou)

Taheta went to war with his tribe and killed the wife of an enemy, a chief named Hitapu. After his return home Taheta found by the sea a child, Vaka-uhi, whom he gave to an old woman to raise. As Vaka-uhi grew up he sought in vain to ascertain from the old woman who his father might be. Ohatu was the name of a grandson of the old woman. When Ohatu and Vaka-uhi were sent to prepare food, Ohatu would take the other boy's share. They went fishing together, each bringing back a fish. Vaka-uhi's fish was put away and Ohatu's was eaten, but Vaka-uhi had none of it—Ohatu ate it all. The sacred canoe, "Ahi-kona," was made for Vaka-uhi by

<sup>24</sup> This suggests Tahiti, of course, but my informant insisted that this land was toward the rising of the sun (*i te tihena oumati*). Tefiti was said to be a native land (*fenua enata*). This phrase is applied by the natives today to all the islands of Polynesia.

the master canoe builders, Hope-kou-toki and Motu-hai-ki.<sup>25</sup> Ohatu likewise had a canoe built. When all was ready Vaka-uhi climbed into the coconut tree, Te-niu-oa-i-Hiti, to watch for a good wind. When he saw from his vantage point that the wind was good he set out to seek his father, his canoe manned by two hundred and eighty men. Ohatu set out with an equal number. When Vaka-uhi had reached a certain spot in the sea he could see Havaiki down at the bottom of the ocean. Looking down he discovered who was his father. It was Hitapu, whose wife Taheta had killed. Ohatu's canoe upset and he called to Vaka-uhi for help, but the latter reminded him of his selfishness and lack of generosity in the past. Vaka-uhi then cut off his hair and gave it to Ohatu telling him to give it to Taheta. [When a man cut off his hair it was a sign of a debt of revenge owed.] Ohatu swam back and told Taheta that Vaka-uhi's canoe had been capsized. Whereupon Taheta set out to seek the youth. He met him in another land, but Vaka-uhi concealed his identity, saying that his name was Poititeitea. While Taheta was seeking him thus Vaka-uhi went to the valley where Taheta lived and, coming to his house in the night, closed tight the door, then burnt the house with the people inside. But Taheta was not killed, because he was away.

### POUMAKA

(From Hakahau, Uapou)

Very long ago Matahenua (Matafenua, Hivaoa) used to stand erect as does Poumaka [Poumaka (post-fight) is the largest of the high vertical columns of grey basalt which are the distinctive feature of the contour of the island of Uapou. Matahenua is the great barren promontory which forms the eastern extremity of Hivaoa.] to-day. Matahenua was the strongest of the *pou*<sup>26</sup> at that time. Poumaka was not yet born. Matahenua went to Nukuhiva, met the *pou* Tikapo in combat, laying it low, so that it formed the present promontory Tikapo (the eastern promontory). After this triumph, Matahenua came to Uapou and knocked down Keaoa, the promontory projecting out on one side of the bay of Aneo. The head of Keaoa was knocked off and is now to be seen, a great rock, lying in the sea beyond the end of the point of land. Matahenua went around the island knocking down all the other rock columns in the same way, laying them low with one slap.

After this Poumaka was born. Seeing all the other rock columns lying prone, he demanded the cause. When he was told, he swore revenge on Matahenua and the other rock columns of Hivaoa. He grew up and was

<sup>25</sup> Hope-kau-toki and Motu-haiki both appear also in a *vavana* chant from Puamau, Hivaoa, as canoe builders. Vaka-uhi appears in a legend from Puamau.

<sup>26</sup> *Pou* means literally the end-post of a house. It is applied here to columns of rock. According to a native belief all the great promontories jutting out into the sea are recumbent *pou* which were once upright.

very powerful. Finally he started out to seek his revenge in Hivaoa. Poumaka arrived first at Hanaiapa and asked, "Which the greatest of the rock columns on Hivaoa?"

"It is Matahenua," was the reply.

Matahenua, hearing of Poumaka's coming was terrified and attempted to escape. In his pursuit of Matahenua the warrior *pou* of Uapou met and vanquished Kiukiu (the western promontory), and the other promontories on the western portion of the island. At last Matahenua was cornered at the eastern extremity of the island and the combat took place, Matahenua being defeated and cast down. Poumaka cut off his head and bore it home attached to his loin cloth as a trophy of victory. It may be seen to-day, a mass of rock that protrudes from one side of the rock column.

[This story is not popular with the people of the bay of Puamau, on Hivaoa, to whose valley the promontory of Matafenua is adjacent. The story embodies too much of island and valley rivalry to be appreciated in Puamau.]

#### TIKI-TU-AO

(From Puamau, Hivaoa)

Tiki-tu-ao was a common sort of man living at Puamau. Taua-te-haka-nau-o-tu was a deified priest of great power (*mana*) living in the sky with other deified priests.<sup>27</sup> This *taua* came down to the earth at Puamau seeking a victim for human sacrifice. As he walked along the road down the valley, he coughed. Someone on a platform, by which he was passing, broke wind. The *taua* turned and seized the arm of a man who was sitting on the platform, demanding, "Who is that who is breaking wind?" "It is I," replied the man. "What is your name?" "Tiki-tu-ao." "Come with me," said the *taua* to Tiki, and together they went up into the sky, where all the *taua* were sitting around.

Taua-te-haka-nau-o-tu hid Tiki, when he came where the other *taua* were assembled and was asked if he had found and brought back a man, replied, "No." Then they let down a fishhook made of tortoise-shell which descended on a spot where the people of Puamau were chanting the *pue*. The spirit of the brother-in-law of Tiki was caught on the hook and hauled up into the sky: while the body remained chanting with the rest of the men.<sup>28</sup>

Tiki was watching the proceedings during all this time from his place of concealment. The eyes of the ghost of his brother-in-law were blindfolded. The ghost was sacrificed. The *taua* took out the eyes of the victim

<sup>27</sup> The term *taua* (*tau'a*) (strictly, inspirational priest) as used in this story, is synonymous with *etua* (god).

<sup>28</sup> It was explained by my informant that Tiki himself was in the sky in physical bodily presence, but that it was only the *uhane* (soul, spirit, or ghost) of his brother-in-law that was drawn up.

(the ghost), and consumed them with their kava. One of them saw Tiki and told him to take himself off. They threw him out (literally, "kicked him out"). When he landed at Puamau, the men were still chanting the *pue*, his brother-in-law among them. He said to his brother-in-law, "Your spirit is in the sky. It has been sacrificed as a *heana* by the gods." He was laughed at. But while they were still chanting, enemies in search of a *heana* descended upon them and bore off Tiki's brother-in-law to be sacrificed as a victim to their god. Then they believed Tiki's story.

#### FATU-A-NONO

(From Atuona, Hivaoa)

A chief's father had died on Nukuhiva. The chief came to Atuona with one hundred and forty men, seeking stones to make a platform for the dead body. The Atuona chief told him to go for the stones to Vehine-atua, who was a priestess. When he came she greeted him, "What news from Nukuhiva?"

He replied, "I come in search of stones for my father's platform." She told him that he could have the stones if he would take her back to Nukuhiva with him. He demurred, telling her that it was tapu for a woman to go in a canoe. She insisted, and his people, to put an end to the argument, agreed to take her.

Vehine-atua's husband, Fatu-a-nono (*fatu*, master), took a gourd vessel and collected all the sand flies (*nono*) there, and put them in it. He came with his wife to the seashore, where the Nukuhiva chief was waiting with his canoes, and said to him, "You must not take this woman in your canoes. It is tapu." Vehine-atua made all the stones roll down the river bed to the sea, and caused them to enter the canoes.

The party started. When they were opposite the western headland of Taipivai, called Kikapo, the chief said to his men, "Now throw Vehine-atua with her staff (the priest's sign of office) and Fatu-a-nono into the sea. These stones for my father's platform are tapu and must not arrive in a canoe that has a woman in it." So they threw them into the sea. This was midway between Uapou and Nukuhiva.

As they were thrown, Vehine-atua said to her husband, "Break the gourd." All the sandflies were thus let loose, and half of them went to Nukuhiva and the other half to Uapou. [This explains the presence of sand flies in these two islands, and their absence in Hivaoa.] Vehine-atua and Fatu-a-nono mounted the staff and it bore them to the shore in Taipi; for it had great power (*mana*). A terrible storm with thunder and lightning and wind sprang up and the canoes with all the people and the stones were engulfed.

## TE-PO-INOINO

(From Taiohae, Nukuhiva)

## First Version

A chief from Hivaoa named Te-vanana-toua was made prisoner in Taiohae by the local chief. Subsequently a fisherman named Motuaumei, on returning from fishing, cleaned his catch on the beach, leaving the intestines about. Another fisherman named Homu, coming after him, took this refuse. In the intestines of a fish he found a girl child whom he took home and raised. This was Te-po-inoino. A long time after this the conch trumpet of a war canoe was heard in the bay. The captive Hivaoa chief exclaimed, "Those are my people." He was freed, bedecked himself for a feast, married Te-po-inoino, and returned to Hivaoa in his canoe. Their son was Mata-ika.

## Second Version

A youth was married to a girl in Uapou. He came to Taiohae and was captured by the chief. When he failed to come back to his wife, she set out for Taiohae to seek him. When she arrived at Motunui<sup>29</sup> she changed herself into a fish, which was thrown up on to the rocks by the waves. An old man and his woman came down to the shore seeking fish to accompany *popoi*. The old woman saw what looked like the great intestine of a pig in a hole in the rocks. Inside this strange looking object they found a baby girl, whom they bathed and took home and raised. Te-pakao-a-Tetii was the name of the eldest son of the chief of the Te-ii tribe at Taiohae. He had a fresh water basin which was restricted to his private use. One day the girl, not satisfied with splashing water over herself in the stream, went for a swim in this pool. Te-pakao-a-Tetii, coming to bathe in his pool, found the girl there. "What are you doing in my pool?" he demanded. She replied that it had looked so inviting that she could not resist jumping in. "You will be my wife, then," he said, "because I have found you in my pool." And so he took her home. A great feast was prepared. When everyone had arrived, a woman arose and told how the girl had come from the intestines of a fish. The young chief, horrified, deserted the girl and fled.

## KOI-KOI

(From Hakahetau, Uapou)

Originally all the flowers were beautiful women. In those times men were not fond of flowers for their odor, nor for ornaments, as they are now—they were ashamed to wear them. Only one man was not ashamed. He was Koi-koi, the mate of all the flower-women. Once another man named Hao came along and stayed with Koi-koi. He was given as a cloth

<sup>29</sup> Motunui is a small rock island at the entrance to Taiohae Bay, on the west side.

to cover his loins, a blossom of a certain tree, the flowers of which open and drop to the ground as soon as the sun is up. Hao was told that he must not go to sleep. But he became drowsy and finally fell into a deep sleep. When the sun rose he was still asleep. With the rising of the sun the blossom covering him opened out and fell away, so that when Hao awoke sometime later he was filled with shame and fled into the bushes [lest he be seen by the flower women].

Koi-koi was very proud of having all the flowers as his mates and said they all blossomed for him. Finally he died, and his death marked the beginning of the withering and dying of flowers—they are mourning their lost mate. Up to that time all blooms had been everlasting in freshness and life.

#### HAI-PUKA

(From Nukuhiva)

Hai-puka was a man who lived in the sea, down where the coral (*puka*) grows. His sister lived in the valley with her son. One day some men killed the boy. The mother went to the seashore to get her brother's aid. She called Hai-puka for a long time. At last the sea began to rise, and, when the waves were breaking high on the beach, Hai-puka appeared and came out of the water, following his sister up to her house. Hai-puka's body was that of a man, but he was covered all over with coral, shells, and all sorts of marine growth. His sister filled a bathing hole with hot water, and when Hai-puka had bathed in this, all the shells and the rest came off and he was a handsome man. Hai-puka then avenged the death of her nephew.

## FRAGMENTS OF STORIES

On Nukuhiva it is related that there were once two great sharks that came to the bay of Hakaehu from Tahuata. The priest of the valley sent his attendant down to feed these sharks which he knew to be gods. One of the sharks demanded human flesh, and the attendant was commanded to offer his own sister, which he reluctantly did. The shark swallowed the girl and carried her in his belly to the island of Eïao, where he put her ashore. The other shark brought a youth from Tahuata in the same way, leaving him also at Eïao. The two married.

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A bamboo raft, built with five levels, two below the water and three above, is said to have been built by the people of the chief He-pea-Taipi, living above the valley of Hanaupe, who took flight on it after defeat in war. With this craft a voyage was made to Hawaii and back. It was as a result of this voyage that the people of Hivaoa knew of Hawaii.

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Mata-morari was the name of a blind old woman who lived in the sky. She let down a hook called Te-matau-o-Tapa, on which she caught a woman named Nea.

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Elsewhere I was told that one, Tapa by name, let down a hook from the sky and pulled up Te-poi-kamo-ia. The name of the line was Fiomatua-tou, that of the rod Metu-amo-au, and that of the hook, Metau-atopa. Tapa and a friend ate the victim. These, according to my informant were not gods.

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A man named Te-tiki-vae-tahi is said to have been cast from the sky, from a valley named Aoao-moe-ika, of which Natia-te-pu was chief. There was a quarrel between Te-tiki and another man. Te-tiki landed at Moea, on Hivaoa.

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Another informant, at Puamau, said that there are two tribes that live up in the sky, called Te-tii-vae-tahi and Ati-touhua. The former are remarkable for having only one arm and one leg. Natia-i-tepu was the chief of the two peoples. Fai once went seeking his daughter, going to many lands in search of her. In one place he secured some pig for her. When he reached the land in the sky he was astonished to find that there the people had only one arm and one leg. He found his daughter up there, by the sea.

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At Atuona there was once a woman who had several husbands. Once, while she was sleeping with one the other went out behind the house and

lay with a pig. A daughter was born of this union. The father claimed that the woman bore it, but she said it was the pig. The girl grew up and was very beautiful. She took refuge in a cave in Taaoa valley. There the chief of that valley saw her one time, and asked her to come home with him. She objected that she had no clothes. When he gave her his loin cloth she returned with him. They married and had children. There are living today one woman and seven children who are said to be descendants of these two.

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On Hivaoa there was a chief named Te-aa-tee-ino who went to an old relative named Tuna to seek his aid in making a war canoe. On the way he cut off the heads of two men he saw up a coconut tree, tying one on each side of his loin cloth. He did not know that these were his uncles. When he reached the cave where Tuna lived, the old man said, "No, I cannot make a canoe for you because you have killed your uncles." Then the chief was caught and held fast in the rocks before the cave.

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The birth and emergence of the original gods from the "level above" and the "level below" described in creation chants. One of my best informants said that this was the belief of the natives. Atea, the elder, was born at the front (*ma te ao*); Tane, the younger, at the back (*ma te tua*). They were told by their parents to keep their eyes closed. Atea obeyed and saw nothing. Tane, being cleverer, put his hands over his eyes, pretending not to see, but in reality peeping out through his fingers. Hence it was that Tane knew more than Atea, because he saw them at work. Atea is the ancestor of the native peoples, whereas Tane is the ancestor of Europeans (*haoe*). It is because he looked through his fingers that Europeans have more knowledge than natives. Tane is said to have had white skin and light hair.

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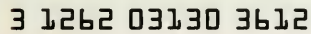






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